

MOODY  
MONTHLY

Volume XXI

October, 1920

Number 2

## My Need and Thy Great Fulness Meet

By William Luff, London, England

- James* Lord, I am poor; I have lost all, yet owe  
*2:5* A mighty debt, which Thou alone dost know.  
*Phil.* In Christ are riches, glory, riches, He  
*4:19.* According to thy need will give to thee.
- Matt.* Lord, I am hungry; hungry for the food  
*5:6.* That only can do hungry sinners good.  
*John* Christ is the Bread, the Living Bread from heaven;  
*6:33.* Ask, and to hungry souls, bread shall be given.
- Ps.* Lord, I am thirsty; and this desert land  
*42:2.* Offers no draught to my extended hand.  
*John* Christ is the Fountain; fainting spirit, sink  
*6:55.* Beside His fulness, and of fulness drink.
- 1 Cor.* Lord, ignorant I am; my foolish heart  
*2:14.* Can never know, till Thou dost grace impart.  
*1 Cor.* Christ giveth wisdom—wisdom He will be,  
*1:30* Giving Himself and all He knows to thee.
- Isa.* I am defiled; a sinner vile and black;  
*3:5* And from the white-robed must shrink trembling back.  
*Ps.* Christ is thy Cleanser; to His fountain go,  
*51:7.* And thou shalt be made whiter than the snow.
- 2 Cor.* Lord, I am nothing, emptiness and less;  
*12:11.* Yet empty, there is room for Thee to bless.  
*Col.* In Christ is all! yea, He Himself is all,  
*3:11.* And all to all, who for all blessings call.
- John* Lord, I am thine, though ignorant and poor;  
*10:14.* And as thy own, I wait outside Thy door.  
*S. of S.* And I am thine! I hear Thee sweetly say,  
*6:3* "Thy God, thy All." For more I cannot pray.

James M. Gray  
EditorJ. H. Ralston  
Associate Editor

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# The Cruse That Faileth Not

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*Is thy cruse of comfort wasting?  
Rise and share it with another,  
And through all the years of famine  
It shall serve thee and thy brother;  
Love divine will fill thy storehouse,  
Or thy handful still renew,  
Scanty fare for one will often  
Make a royal feast for two.  
For the heart grows rich in giving;  
All its wealth is living grain,  
Seeds, which mildew in the garner,  
Scattered, fill with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden,  
God will bear both it and thee.*

**I**N the year ending August 31, 1920, a total of 1204 students were enrolled in the Day Classes of The Moody Bible Institute, 1234 in the Evening Classes, and more than 7,000 in the Correspondence Department.

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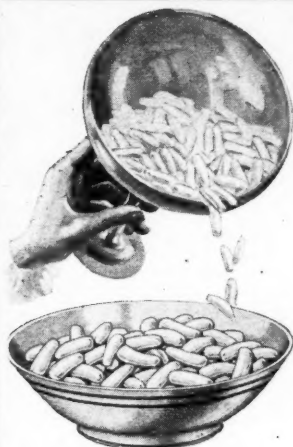
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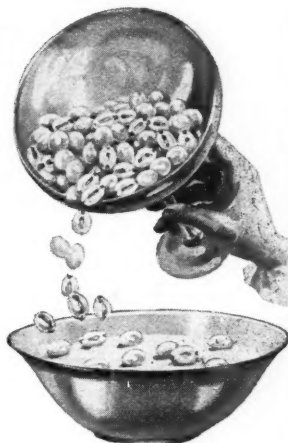
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Vol. XXI

OCTOBER, 1920

No. 2

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## The Editors Say:

we have arranged with

Professor George McCready Price, A. M.

of Pacific Union College, California  
for a series of three articles on

### Modern Problems in Science and Religion

as follows:

I. The Present Situation regarding Evolution and Darwinism. (This article will deal with the distinctions between Darwinism and Evolution, and will discuss how far each is now generally accepted among scientific men, with the reasons for this present situation, and the bearing these things have on the orthodox views regarding the Bible.)

II. Pouring New Wine into Old Bottles. (This article will show how the commonly accepted interpretation of Geology is inadequate today, and how the facts of this science as now known point very clearly to a universal Deluge as by far the best explanation of these facts.)

III. Mendelism vs. Darwinism. (In this article the old ideas taught by Darwinism will be contrasted with the facts regarding heredity, etc. as revealed by Mendelism. These facts, when coupled with the other facts of modern scientific discoveries, leave the commonly received notions regarding the ape origin of man as a mere superstition—a belief without any adequate reasons for the belief.)

Professor Price's department is Physics and Chemistry and he is increasingly known and appreciated through the United States for his intelligent and able defense of the Sacred Scriptures in the light of modern discoveries in the whole field of natural Science.

His best known books are

*The Fundamentals of Geology*  
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Moody Bible Institute Monthly



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## A Startling Inconsistency

A friend writes us:

*"I wish you would write an article on the futility of praying for Christ's return and preaching on the subject, and never once praying for the conversion of the Jews. Does not the last mentioned come first, and isn't that the work to be busy about just now? Don't you think there is a veil over Christian eyes as well as Jewish?"*

What an indictment! And think of the cumulative strength of such a charge when it is remembered that it comes from the pen of a Gentile Christian! And picture, if you can, the amazement and grief that would be our Lord's, were He to return to earth today, only to witness much activity, many "conferences," voluminous talking, all about the future of the Jews, but not a word about their need of Gospel salvation here and now.

Sometime you, too, will awake, as so many others have done. When you do, then remember that we'll be glad to hear from you, glad to have your help and your prayers, glad to know that we have your fellowship in the task of bringing the Gospel message to the two million Jews of New York City, the greatest Jewish city in the world.

Our mission merits your every confidence and support. We are here in the midst of almost 2,000,000 Jews. Just now your gift would be especially appreciated. Our paper, THE CHOSEN PEOPLE—considered by many Bible students the most ably edited Jewish Christian paper in America—is sent to all contributors. Regular price, 50 cents a year, or ten cents a copy. May we hear from you?

### Williamsburg Mission to the Jews

STATION A

BROOKLYN, NEW YORK

# Moody Bible Institute Monthly

OCTOBER, 1920

## EDITORIAL NOTES

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled"—(Matt. 5:6)

W. T. Ellis says that the starving Chinese he saw did not ask for food, but something for their appetite. They did not know that this indicated that they were in the last stages of famine, and must die. The sinner does not want food. Alas, he wants an appetite!

\* \* \*

A Chicago pastor recently wrote as follows, indicating that we may have builded wiser than we knew in changing our name to the present one.

Only To the Editors: On my return from vacation I was pleased to read that *The Moody Bible Institute Monthly* is the name selected as preferable to *Christian Workers Magazine*.

I congratulate you on the change because it is more and more evidenced that *The Moody Bible Institute* has a testimony to the fundamentals of the faith which every religious leader either subscribes to in his own conscience, or rejects on the ground that at least one other great institution of religious learning is combatting.

To make myself plain, it was not many months ago that Dr. . . . , the pastor of . . . Church in Chicago, delivered an address in one of our Monday morning conferences, in which I heard him say—"Brethren, we must confess that we are in two camps, namely, *The Moody Bible Institute* Camp, and the Chicago University camp.

"I once believed the fundamentals for which *The Moody Bible Institute* stands, but I now am a pronounced believer in the things for which the University of Chicago stands, because the teaching of the University is true, that our Lord Jesus Christ himself was mistaken about many things which we have recorded in the Gospels called fundamentals."

Since having this information from so authoritative a source, I have made bold to go before some of our churches and quote Dr. . . . about the two camps.

On one occasion a father and mother came forward and thanked me for giving a warning, for, the mother with tears in her eyes said, "We sent our only son to

the University of Chicago and he came home an avowed infidel."

Two brothers also approached me and said, "We are preparing to go to the Chicago University because we believe what is taught there in connection with the birth of Jesus being wholly on natural grounds, and that there is nothing supernatural in the real teachings of Jesus."

So this illustrates that *The Moody Bible Institute Monthly* will, appropriately and effectively, be known by all thinking people on religious lines as a magazine which contends for the faith once for all delivered unto the saints, as *The Moody Bible Institute* has done from its inception; while other institutions of religious learning have caused so many men of worldly wisdom to depart from the faith, and to give heed to doctrines of demons, from which we are taught to turn away.

Praying our heavenly Father's richest blessings to continue upon you, and upon *The Moody Bible Institute* as a whole, and upon all the issues of *The Moody Bible Institute Monthly*, I remain,  
Yours very appreciatively,

\* \* \*

Be cautious! Some preachers are now essaying to teach prophecy, who, without knowing it and of course without meaning it, are doing harm.

**Teaching Prophecy** In the first place, preaching is not teaching, and when one attempts to exercise a gift he does not possess difficulty ensues.

It is all the more serious when the preacher has ability and distinction, because the weight of prestige is carried over to the confusion and uncertainty he creates.

The teaching of prophecy not only presupposes a gift, but involves much time, patience and humbleness of spirit in the study of the subject, and few modern preachers apparently can afford the time to go into it as they should.

By prophecy is not meant simply the proclamation of our Lord's return, or even the evidence of its premillennial occurrence. These are almost surface truths, and any preacher of average ability is qualified to deal with them. But the treatment of dispensational matters in detail, the arrangement of programs and prophetic "time-tables," as they have been described, is another

matter; and unless care is exercised reaction will follow.

The multiplication of Bible conferences on fundamentals gives occasion for this kindly warning. More and more requests are being made for the teaching of prophecy. One wishes that the high color of these requests "were more certainly the glow of health"; but we fear that in some cases prophecy is desired because it is a drawing subject.

Nevertheless, important and fascinating as it is, can it be considered a fundamental?

In our judgment, some of the most competent teachers of prophecy are men little heard of on the prominent platforms, or in the press, and who have published no books. If they could get before the public, and if the public would give them a quiet, patient hearing, stable results would follow; but we deprecate some of the echoes now reaching us of what is called the teaching of prophecy.

\* \* \*

Statesmen, philanthropists, social reformers, publicists of one kind and another, are all interested in Russia, thank God;

but all of them put together cannot do for her **Evangelize Russia!** what can be done by the Bible and by the simple proclamation of the gospel by Spirit-endued Christian believers.

Therefore most of all we thank God for such an organization as the Russian Bible and Evangelization Society, with headquarters at 156 Fifth Avenue, New York, whose advertisement appeared in our pages last month.

It is a non-sectarian body, on whose board are Brethren, Episcopalians, Methodists and Presbyterians, all working together in unity for the one great object.

And that object is to provide with Bibles and Christian literature, and to evangelize in this generation, Russia, Poland, Roumania, Bulgaria, Jugo-Slavia, Czecho-Slovakia, Greece, Galicia, Afghanistan—in all over 250,000,000 souls including 9,000,000 Jews.

It is not doing "a surveying business," as its secretary writes, "but actually at this moment thousands of copies of the Scriptures are being distributed amongst the people."

Dr. Edward H. Egbert, of the board of directors, who has recently left for



Europe, took with him tons of relief for Russian people, but at the same time copies of the Scriptures—the bread of life—because this society gave him tens of thousands of them for that purpose. Everyone getting relief will also be given the Word of God.

The society is also planning an extensive work among Russian students, and desires to have in every university in Russia, a Christian worker to bring the youths in touch with the Christ, their personal Saviour.

We are glad to mention also in this connection the Russian Mission and Education Society, of Philadelphia, of which our earnest brother, Rev. William Fetter, is general director, and which is now sending forth its first group of missionaries trained at the Russian Bible Institute in that city.

With the exodus of these missionaries, who are accompanied by Mr. Fetter himself, the Russian Bible Institute comes to an end, in order that all the strength and resources it represents may be thrown into the direct work of evangelization on Russian soil.

Mr. Fetter pleads with the readers of *The Moody Bible Institute Monthly* to pray for this journey "into chaotic, miserable Russia." "We realize," he says, "that our path may be something of a *via dolorosa*, but in this day of good tidings we should not remain in America while millions of our countrymen are perishing not only physically, but spiritually."

It is peculiarly gratifying to us to see in this group of missionaries, some, like Mr. Craighead and Miss Thomson, who were trained at The Moody Bible Institute, "where," as the latter says, "every field is presented, and Russia was laid upon my heart."

We pray God to bless them every one, and if any of our readers would like to make us their almoner for either this party of missionaries, greatly in need of funds, or the Russian Bible and Evangelization Society, we will count it a happy privilege to serve them.

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Next to Palestine, and possibly Assyria, the ancient nation in which students of prophecy are most interested is Egypt.

The sacred writers are a unit in giving it a large place either in the latter days of this age or the beginning of the next. Ezekiel shows it in combination with Russia, and possibly Germany, in an aggressive movement against Palestine, after that land and its people have come into their own.

The punishment to be meted out to Egypt at that time is terrific, but it is also evident that like Palestine itself, God will speak comfortably to her later on, and she will know what it is to enjoy His favor and peace.

Some of the worldly-wise have shaken

their heads at all this, and regarded Egypt as though she was never to have a future of her own. And it certainly looked that way during the long four century rule of Turkey. Indeed, even British rule in Egypt in modern times, though it has been of vast advantage to her, has not always seemed to forecast what is soon to take place in her history.

The complete terms of the agreement for her independence are not known at the time of this writing, because the report of the English commission sent to Egypt after the armistice has not yet been given out, but ultimately it will be found that they are far along in the fulfilment of the prophetic Word.

What formerly was known as Assyria will doubtless follow in the wake of Egypt. And if so, the coming generation may see the retributive justice of God poured out upon them both as existent and independent nations because of their treatment of Israel in the days when in her own land they trampled her under their feet.

It is comforting to know, however, that in the long run, the merciful purpose of God includes Assyria as well as Egypt, for it is written:

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:24-25).

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The pamphlet on the negro as an asset of the American nation, recently published by the Home Missions Council is interesting and valuable.

We do not appreciate as we should the negro's innate endowments of emotion, optimism, patience and religious fervor; but, if he were suddenly to drop out of our national life, these would be missed as much as some other of his virtues that are more easily reckoned in terms of production and industry.

The pamphlet pleads for the full protection of the negro's life and property, for equal opportunities for labor with all others, along with equitable pay, for the preservation of the sanctity of his home, for adequate facilities for recreation, amusement and education, and also for equal traveling accommodations, for equal pay, and qualifications for the use of the franchise as for all men and women.

It is the last two appeals only which may fail of a cordial response on the part of all right thinking people of the white race north or south; but the failure to respond in these cases will not be based upon color as much as is sometimes thought, but on questions of manners, cleanliness and intelligence.

So far as travel is concerned, this observation has found new emphasis of late in the personnel of Pullman passengers. Easy money has made it possible for a class of persons to enjoy

those conveniences who never patronized them before, and whose ways sometimes are open to objections that cannot be raised against well-bred negroes.

And as to the franchise, we understand in a measure the attitude of the South, and are not now referring to it; but on general principles a certain part of our white electorate, male and female, is no better qualified to vote than the black. Some day universal suffrage will turn and rend the governments which bestowed it.

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This dear man of God was a personal friend and a cordial sympathizer with all for which this Monthly stands. In earlier days he was one on whom D. L. Moody leaned as an adviser in building up the schools at Northfield, and The Moody Bible Institute at Chicago. As a visitor to the latter institution, and an adviser to its students he was tenderly valued.

He died last month in Harrisburg, at eighty, and doubtless hoped that he would be among those who would be "alive and remain unto the coming of the Lord," for he "loved his appearing"; but it was ruled otherwise, and He will be in the company of those who come with Him.

To Mrs. Hartzler and the bereaved family we extend our sincere sympathy while we rejoice with them in that they "sorrow not as others who have no hope."

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Our issue of April, 1918, contained a "Caution Concerning Dr. Minifie," signed by Rev. W. H. Griffith Thomas, D. D. and Rev. Joseph W. Kemp.

Re: Dr. In midsummer of this year Minifie Dr. Minifie called upon us and presented a vindication in the form of a circular letter signed by certain gentlemen in England, which we agreed to publish.

We felt, however, that the brethren who were responsible for the "Caution" should have an opportunity to be heard if they desired it, and hence we addressed each of them a letter on the subject, one being in China, and the other in New Zealand.

Just as we were going to press, a cable was received from Dr. Thomas, as follows: "Strongly urge withholding all publication until further vital information. Writing."

We believe it is due to Dr. Thomas to await his letter, before publishing the "Vindication" in full, but we also believe it is due to Dr. Minifie to say that such a vindication is in existence.

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An Error In the make-up of our Corrected last issue the verses of Rev. Mr. Thayer were inadvertently separated from his communication on page 8, and will be found on page 22.



# The World Alliance—Is It on Right Lines?

Editorial

I

**W**E HAVE had the Interchurch World Movement, and now while it is temporarily in retirement recovering from the effects of over zeal, the World Alliance comes into view directed by the same class of men.

During the past summer the Federal Council of the Churches of Christ in America sent forth forty "clerical ambassadors" to nineteen countries of Europe to "promote international understanding and good will," and to say to the European leaders that "the United States has more people that want a League of Nations than it has people who do not."

In fact, were it not that the Federal Council is said to have commissioned these "ambassadors," the public might have supposed that they were part of the heavily financed propaganda that so persistently tried to influence the United States Senate to adopt the League without reference to American interests.

"It goes without saying that the World Alliance believes in the League of Nations," says one of its promoters. "We regret that our nation has not entered into the League," says another. One religious paper speaks of their mission as "an endeavor to restore the shattered confidence in the United States on the part of peoples who have been shocked at our failure to enter the League." Another represents them as feeling "a moral obligation to repair the damage in the fabric of international good-will caused by the failure of the politicians at Washington to measure up to their opportunity in this world-crisis." A third adds the hope that their efforts "may furnish the basis for such brotherhood and understanding as shall make future wars impossible." In a word, they went forth to "internationalize the ideals of Christ," and who, it may be asked, could desire more?

II

We have examined such of the literature of this alliance as has come into our hands, but have found little to show that its leaders have any true understanding of the Bible. They seem oblivious to the fact that it has expressed itself about a League of Nations or said anything about wars continuing until the end of the age. Their idea of "brotherhood" is vitally different from that of the New Testament, and the purpose and plan of their ambassadorship to Europe is as far as the poles from that of their predecessors who, at the beginning, were led forth by the Holy Ghost into the same territory.

Their motives are good surely, to promote the spirit of peace and good-will, to settle international disputes, to substitute co-operation for competition, and service and sacrifice for greed and gain.

But why not leave some of these things for those better fitted to undertake them? Why this emphasis on the secondary rather than the primary things of the gospel? Why deal in high sounding things like "commissions" and "programs," and "groups," and "international relationships," and "world friendships," and "world order," when there is something so much more simple and yet so much more important to be done first? Something much more in harmony with the calling of the Christian minister, and which if it be not done by him, both in season and out of season, then by whom is it likely to be done? Something for which the people of the world are perishing and which yet can be given them "without money and without price"? Something that will set a healthful and reassuring example to the statesmen of all nations, and especially to those "politicians at Washington" that in supposed fidelity to their oaths and in mistaken love for their country have so shocked the rest of the world?

Does any regenerated and Bible-

taught minister believe that the objectives of this World Alliance can be accomplished other than by the preaching of the gospel and the teaching of the Word of God? Why then deceive the world, why pervert the true mission of the Church, why dishonor her glorified Head by "programs" of this character?

O, this lust of engaging in big things, this craze of internationalism that has seized upon labor, and then upon politics and now upon the Church! It is the old temptation of the wilderness, all the kingdoms of the world and the glory of them, will I give thee if thou wilt fall down and worship me.

Julia Ward Howe once wrote a United States Senator asking his interest on behalf of a slave, we think it was. But the Senator replied that he was so occupied with the broader affairs of the nation that he had no time to give to individuals.

"Not so, Jesus Christ," Mrs. Howe wrote in her diary.

Jesus Christ was an individualist, and blessed is that servant who follows where He leads!

## Encouragement

By John W. Bradbury

Why should the frowning clouds cause me to fear,  
Or solemn night afflict my soul with grief,  
When high above the gloom the light is clear,  
And coming daylight bids the night be brief?

Why should I mourn that rocks cut through my feet,  
Or thorns draw blood when I present a rose,  
If some are helped who walk the tempting street,  
And fragrant beauty drowns a thousand woes?

What if the rainbow seldom should appear?  
The promise is eternal just the same  
What if each raindrop symbolize a tear?  
There comes a golden harvest after rain!

What if I lonely grope along the way,  
And none with me the bosom burden bear?  
There standeth One beside me, clear as day,  
Who seemeth more than all both near and dear.

What if men make for me a cross to bear,  
And for a laurel use a thorny crown?  
I shall but win them to a deeper love and care  
When I, for love of them, my life lay down.

I ask not that my burden may be less,  
But rather more, if more I can but bear;  
For faith is cramped within the burdenless,  
And love is weak in those who know not care.

I only ask that I may keep but this—  
A heart too true to shrink from purpose vast;  
A faith too strong for God's great will to miss,  
And love in sacred fulness to the last.

# The Present Downward Drift of Christian Thought

By Rev. J. H. Ralston, D. D.

**I**F THE application of the thought be to religious thinking and life, the charge will at once be made that the consideration is pessimistic to begin with. For the time being, let it be so. For years many of God's people have been quite convinced that as much as ten to twenty years ago there was the beginning of laxity in the life of the ordinary Christian, and there was a drifting away from fundamental Christian truth. It is not the purpose of the present article to take up the question of the drift as to laxity in the life of the church, but in its thinking. To thus speak of the church on the part of one who owes much to it is not unkind or unfilial. After a person has become active in the church for many years he is a part of it and has a right to speak of it. There are reasons why a fear of ungenerousness and unkindness must give way to facts. Times come when conditions and not theories are to be considered, as a former president of the United States once said.

## The Drifting Condition

What are the evidences of a drifting condition? In the first place, we may notice a certain underground swell. There is something in the body of the Christian church that says, although with inarticulate sound, "Religious thought and teaching are astray." Within a few minutes of the writing of these last words a minister in a very numerous denomination in this country said, that he had heard a high official of his denomination say very recently, that there was no more efficacy in the blood of Jesus Christ than in the blood of bulls and goats! If it were replied that the man was probably misunderstood, it was unfortunate that he spoke in a way to be misunderstood. This remark of the high church official is but one of many that might be cited in these days, and which have become characteristic. Such expressions were not heard twenty-five to forty years ago, when they would have been considered as blasphemous, and those uttering them would have met with well defined inquiry and opposition.

In the second place, a feature of the modern downward drift in theological thought is the confusion that has developed. A very prominent theological professor in this country within the last two years published a book against the premillennial coming of the Lord which has been called authoritative by some book sellers. The author spoke in that book in such language as to the authority of the Scriptures, that the editor of a religious periodical in his own denomination, and agreeing with him in his main contention, said:

"The feature of the book in question that arouses our interest is its attitude

toward Holy Scripture. We confess to some serious misgivings with regard to the author's attitude toward the basic fact of the authority of the Bible. He is a professor of theology in a presumably orthodox seminary, yet we have grave doubts whether conservative postmillenarians, who put the Bible first, will advance the evangelical cause by endorsing and circulating this particular work."

This writer then cites several digressions of the author from the accepted teachings of his own denomination, among them being reference to the authorship of the book of Daniel as belonging to the second century B. C., and the denial of the resurrection of the body of Jesus Christ and the bodies of believers.

What are the regions of thought along which this drift seems to be moving?

1. In ordinary secular literature, especially of fiction.
2. In the preaching of many ministers of evangelical churches.
3. In a large part of ostensibly religious literature.
4. In so-called Christian colleges and universities.
5. In a large proportion of the theological seminaries of the evangelical churches.
6. In many foreign mission fields.

We are now dealing with the thought of the Christian church. While we may properly say to the unregenerate man that he should quit his own thinking on spiritual matters, it remains true that the so-called Christian church is today expected to do much of the thinking of the present time along spiritual lines. As the church thinks, the people think. Roman Catholicism dominates the religious thinking of Italy, Spain, Mexico and other countries; Mohammedanism dominates the religious thinking of Turkey, Syria, Arabia and other countries; and so on throughout the list of religious faiths. It is therefore to be expected that where the evangelical religion has been dominant, evangelical thinking will be dominant and overwhelming; but where is this true today?

## I

### SECULAR LITERATURE

It would seem that in the sphere of philosophical and fictional literature, little need be said, because such literature is notoriously given over to unchristian or even pagan teaching. Even in such literature in a former day there would be most respectful homage paid to evangelical truth, as is illustrated in the novels of Sir Walter Scott. Where, more recently, attempts have been made to utilize religious thought and life in fiction, the result has almost universally been that religion was ridiculed or presented in such form that it bred contempt.

The ordinary novel of the day has either no religion at all, or it degrades religion in the eyes of its readers. Unfortunately, a very large proportion of the members of evangelical churches read this kind of literature constantly, and naturally imbibe the virus that it contains.

## II

### ORDAINED MINISTERS OF THE GOSPEL

Let us thank God that there are many of these ministers absolutely faithful to the message of Christ, and to the gospel committed to them. It may be said as a rule that the conspicuous success of such in winning souls is a clear evidence of their faithfulness.

It is a very common thing to have men say, "We travel much and are often compelled to be in cities over the Lord's day. We try to find churches where the gospel is preached in its simplicity, but rarely do we find them." A gentleman said to the writer not long ago, "I attended at least a half-dozen churches in different cities recently, and I have not heard the gospel in one of them." A very prominent layman, the head of one of the great manufacturing corporations of the country and the world, said not long ago, speaking of a sermon of a distinguished minister who occupied the pulpit of his church during the vacation absence of his pastor, "That sermon was very pretty, but there was no gospel in it."

## III

### THE RELIGIOUS LITERATURE OF TODAY

The drift is found very conspicuously in the religious literature of the day, both in book and periodical form. It is really a rare thing to pick up a book that will be satisfactory to persons whose ideas of evangelical truth were formed twenty-five to forty years ago. "Yes," says some one, "that is true, but is not that as it should be; is not the world moving?" We will grant that the world is moving, but we cannot grant that there is any advance in religious thought that was once for all delivered to the saints—it "changeth not." Truth never changes; if there has been change in anything, we have good evidence that it is not a change of truth; truth is as its author, "the same yesterday, today and forever." There is a flood of religious literature sent out, in some cases by individual publishing houses or by the authors themselves, but a greater flood is sent out by the church publishing houses. It is quite a strange fact that a number of the church publishing houses do not retain the church name. The Westminster Press means the Presbyterian Board of Publication; the Abingdon Press means the Methodist-Episcopal Book Concern; the Judson Press means the Baptist Board of Publication; the Pilgrim Press means the Congrega-

Moody Bible Institute Monthly

tional Board, etc. Why are the denominational names dropped? Possibly for the same reason that some religious workers insist that in going into some parts of our great cities with missions we must not name them as missions, or as having a distinctively religious purpose, but that they are merely social institutions, uplift organizations, etc., but with no religious designation. However, as a matter of fact, they are religious organizations in purpose, although there is little religion in some of them, and it is immoral to otherwise designate them. Why this camouflage? That is why many of the publications of the religious boards do not come out unmistakably for the truths of the Christian religion.

Such deference is paid to the social and cultural standing of the readers that it is notorious that some of the religious journals of the day look down with contempt on Christian people who hold to the faith of the fathers, and insist on its proclamation. At this point we wish to pay tribute to the faithful few religious periodicals and books that are standing for the faith, and to which it would be pleasing to direct particular attention.

#### IV

##### EDUCATIONAL INSTITUTIONS

But to advance a step further, what about the so-called Christian colleges and universities? Probably not one of these institutions was founded except for the specific purpose of giving religious education, and in many cases, the office of the Christian ministry was the only activity directly in view. What is the condition today?

As to education for the ministry, one of the oldest and most influential colleges of the East furnishes us a sad example. A class of twenty-two, that was graduated from that college about forty years ago, sent one-half of its members into the Christian ministry. Four years ago it was reported at the commencement exercises of that college, at which the writer was present, that of a class of seventy-two graduating, only two were expecting to enter the ministry! The president of a leading theological seminary of the West stated recently that he had visited a large number of colleges and universities, his visitations covering a period of several months, and at the end he had not been able to secure a single student for the seminary.

We believe that there is a reason for such conditions in our colleges. A great part of the load of guilt for such conditions may lay at the door of Christian parents who are sending their boys to colleges and universities; but, granting this, the fact still remains that the atmosphere of our colleges is not religious. While it may be reported that a very large majority of the students in Yale University, and in some other institutions of similar character, are in attendance upon Christian services, it is a mat-

ter of fact that in the colleges proper, the religious life is very low. There are a few colleges in the country, not of first rank as to fame, in which the religious spirit is retained and evangelism is made prominent, each year evangelistic services being held for the students. The college of which the writer is an alumnus had a revival in the last year of his class, and several men were turned to the ministry at that time.

In an article appearing in one of the leading religious weeklies of the country, written by the editor, entitled "The Christian College; Its Aim," the writer says that the proper idea of the Christian college is that it is an institution in which knowledge must give precedence to character and faith. He bases his argument on the words of Scripture, "And beside this, giving all diligence, adding to your faith virtue; and to virtue knowledge." It is said that the Turks give immunity to Robert College at Constantinople because they believe that it is the only institution in their country that develops character. But the Christian is not satisfied with that; it may do for the Turk. The Christian believes that the college should develop faith, which is fundamental to the best in manhood and womanhood.

Many a young man is inquiring in these days, "Where shall I go to college where my faith will be preserved, and where my spiritual life will be built up?" There is a wide spread belief that colleges and universities in these days are godless, and the belief is not confined to the so-called secular institutions. A prominent clergyman of a leading denomination in this country said to the writer some time ago, "I am not sending my son to one of our church colleges, for I know his faith would be undermined; I am sending him to a Bible school." Christian parents are expressing themselves freely that they fear the ordinary college, and they do not scruple to say the ordinary so-called Christian college. This is certainly a very sad situation as colleges have much to do with the forming of thought, and if it is not molding that thought in the direction of the Christian religion, it is leaving the student helpless for his future. Our colleges should be beyond suspicion as to their loyalty to orthodox teaching. The four years of a student in a college ordinarily mold his life. He is at a period, a little beyond adolescence, when he is peculiarly susceptible to ideals, and his professors receive his absolute confidence in everything they recommend and stand for, and shape his ideals.

#### V

##### THEOLOGICAL OR DIVINITY SCHOOLS

How about the theological seminaries? They should control the theological thinking of the country or region in which they are located, and in some cases, they have dominated the thinking of the world. In the United States particularly, theological seminaries were es-

tablished by leading denominations for specific ends. In reading the history connected with the founding of Union Theological Seminary in New York City, we find that the founding was for the specific purpose of educating ministers according to the Westminster Confession of Faith and the Larger and Shorter Catechisms. It is now well known that the Westminster Confession and Catechisms have no more place there, except as to be held up for derision. The same contempt for the symbols of belief in the form of confession is true with other seminaries. These institutions were founded by the various denominations for the purpose of teaching the fundamentals of Christianity along with denominational beliefs, although most of them have not insisted that the students shall belong to the particular denomination under which the seminary is doing its work.

What theological seminaries are doing for Christian truth may be indicated in the first place by the decreasing number of men that they are sending out, even conceding that the men are properly taught while taking the prescribed courses of study. The facts as to the increasingly small number of students taking the full courses in these seminaries are beyond question. There are a number of seminaries in the country where there are strong faculties, some of them splendidly equipped for their work, and yet sending out very small classes. An old seminary of one of the leading denominations, with an equipment hardly second to any in the country, and with a large faculty, fine library, and located in a region where this denomination is very strong, sent out last year only seven graduates. A contemporary religious journal of the same denomination asks for the reason, and says that formerly that seminary sent out thirty to fifty graduates each year, but this year only seven, with very small junior and middle classes. The periodical suggests that it costs as much to send out seven men as to send out several times that number.

But the paucity of graduates is not the chief trouble. In many cases the men that are sent out do not carry with them the gospel message. The chairman of a presbyterial committee of education told the writer some two years ago that a student of a prominent Presbyterian seminary asked for ordination. The chairman conferred with the candidate previous to his appearing for examination, and felt confident that he did not know the fundamentals of Christian faith, and tried to persuade him not to make application for ordination. Instances in large number are known where students from seminaries have utterly failed in giving positive answers to the simplest questions of the fundamental doctrines of the Christian faith.

#### VI

##### ON THE FOREIGN FIELD

We have already noticed that theo-



logical error is now rapidly reaching heathen mission fields. Foreign missionaries of many years' faithful service in the great mission fields of India, China, and other countries, frequently testify to the fact that many of the new missionaries, especially those sent out by the great church mission boards, are preaching a new gospel, the result being utter confusion as far as securing the confidence of the natives in the gospel of Jesus Christ is concerned. Not long ago a young man spoke to the writer about going out as a missionary. In the course of conversation it was developed that as to the acceptance of essential Christian truth, and as to Christian experience, the young man was not qualified for such work, and several very pertinent questions were asked him which confirmed the previous conviction. The young man was plainly and kindly told that he should not go out as a missionary. He showed some resentment of the admonition, but in a few days came back and said that he had received an appointment from his board. In the course of the conversation that ensued, there was no evidence of any change in him. Such a person could but be a blind leader of the blind.

In some of the great mission fields the conviction has grown in the minds of many of the most active and zealous missionaries that the time has come when Christian truth in such fields must not be in confusion. In China this movement has taken the form of a proposal to establish a great central Bible school. The special purpose of this school will be (1) to conserve the orthodox interpretation of the Word in China, (2) to teach the whole Scripture, (3) to emphasize the spiritual phase of Christian doctrine and service, (4) to give training to spiritual service in actual practical experience, (5) to produce soul-winners.

While the promoters of this movement do not speak of the defection in Christian doctrine in China, but speak of the movement as strengthening of the forces in orthodoxy and the heightening of those agencies which are emphasizing the definitely spiritual phases of mission work, there is underlying the movement the fact of a defection from orthodoxy. This movement seems to be quite of the same spirit as the Bible schools in America, especially that it is interdenominational in character, and intended to offer a place where the great fundamentals of the Christian faith may be emphasized without any intention of interfering with denominational loyalty.

A feature of this movement will be the utilizing of special teachers who might be drawn from Christian lands, covering certain periods of teaching. Already some prominent Bible teachers of America have been invited to go to China, probably under the auspices of this movement. Such a movement can only mean that there is a downward drift in theological truth in China, and something must be done to check it.

An evidence of the poor preparation of these men is the information that comes from the mission field. The new men going out set the poor heathen at sixes and sevens, for the messages they give are very different from those given by missionaries previously. This fact greatly confuses the natives, and as many of them have been regenerated by the Holy Spirit, they are greatly troubled, and go to their Bibles, and to their knees in prayer, to know what it all means. It is credibly related that some new missionaries were sent to the Koreans and gave messages. The Koreans would not accept the messages as true, and pointed to the Bible as contradicting the teaching, and they prayed earnestly that the Lord would send those missionaries back to the home land! Such experiences were not known in former days, in fact, were absolutely inconceivable. A very prominent missionary of one of the leading boards of this country, and a distinguished writer of missionary literature, very recently said in a letter: "Destructive higher criticism is now rampant in our union mission, universities and theological schools in China."

It is believed very confidently on the part of multitudes of godly men who are deeply interested in the theological beliefs of the country that the theological seminaries are not teaching the Word of God and accepting its dicta as of supreme authority; and after sending out the product that has been described it would seem that the moment was not distant when the drift would be changed into an onswep of theological error that would threaten to destroy the cherished beliefs of centuries, indeed, of the Christian era itself.

#### Hopeful Signs

While there is an impression that

grips many now-a-days that the drift is strongly towards an open and well defined apostasy, there are some signs that give hope. All the colleges are not atheistic or pagan, and all the theological seminaries have not departed from the faith. There are established in different strategic centers in this country great Bible schools that are checking the drift, and tens of thousands of people are looking to these Bible schools as their only hope. Whether this is the only hope or not, these schools are doing a marvelous work, and godly men and women are contributing of their money that the courses may be lengthened and the curricula enriched. These things accomplished, the atmosphere of such institutions—of Christian consecration and loyalty to God's Word—will make them more and more effective. Observing and deep thinking Christian men and women are recognizing that the rank and file of the church is sound, the trouble is with the leaders.

The downward drift has very large contribution from many of the leaders of theological thought in the country, and many of these are connected with evangelical institutions. The reverence that has been accorded to Christian leaders in the past is holding many true Christians in admiration of some of these modern leaders, because these true Christians have not themselves sufficiently studied the deep things of God, and are not able to discover the error in the teaching of these leaders. If the Christian people of the land will only stand by the loyal seminaries, with the evangelical Christian periodicals, and with the accredited Bible schools of the land, there will not be reason in the future to speak of the downward drift in Christian thought.

## Thy Kingdom Come (Ps. 2:6)

By Grace Agnes Timmerman, Branchport, N. Y.

"Thy kingdom come, Thy will be done," we pray.  
What mean we, Lord? Does any understand?  
Has any soul conception of that day  
When Christ the King at last in every land  
Adored shall reign, while men on earth fulfil,  
As angels in the heavenly height, His will?

Thy kingdom come! The reign of law and light;  
Self-love subservient to the common good;  
Art at the flower; invention at its height;  
Truth loved, and sought, and newly understood;  
All nations knit as one, with one accord  
To share Thy gifts, and glorify their Lord!

Thy Kingdom come! The sovereignty of man  
Still mars the shaken earth; the hour is late.  
Yet stands the order of Thy primal plan,  
And Christ the King, for whom Thy people wait,  
In power shall reign upon Thy "Holy Hill,"  
While men discern the glory of Thy will!



# Peake's One Volume Commentary a Dangerous Book

By Rev. W. Graham Scroggie, Edinburgh, Scotland

**T**HIS book is a marvel of cheapness, of industry, and of rationalism. Nothing has been left undone to make the work as complete and attractive as possible. The staff of sixty-one contributors represents, so it is claimed, British scholarship of our time, and the confidence which these names inspire is reflected, perhaps, in the enormous sale of the book.

We are told in the preface that the work "is intended in the first instance for the layman, and should prove specially helpful today to Sunday-school teachers, to lay preachers, to leaders of men's societies, brotherhoods, and adult Bible classes, and to Christian workers generally; it should also be of considerable use to clergymen and ministers, and in particular to theological students."

If all these classes and communities are in anything like large numbers reached and influenced by this book, it will more effectively have undermined the foundations of Christian faith and set back the prospects of a true spiritual revival than, perhaps, any other single volume of our time.

## Nothing Learned by the War

The atmosphere of the book is frankly rationalistic, and it is shot through and through with what, properly named, is infidelity. There are not a few who had hoped that the great war would have had the effect, among others, of opening the eyes of large numbers of British professors and preachers to the widespread and baneful influence in the field of theology and biblical criticism which Germany has had upon us. But if this book is at all representative, as I fear it is, that hope is dashed for a long time to come.

As I turn over these pages, two things, among others, impress me: first, the confidence and dogmatism with which so many of the writers insist upon views which are entirely rejected by and always offensive to a very large part of the Christian community. The other is the way in which all are ignored who do not share, in the main, their views. The representatives of what is called "traditional orthodoxy" are simply ignored, no place for them is made in the bibliographies, they do not count, they have not upon them the hallmark of "the latest scholarship."

## Obsessed with the Documentary Theory of the Pentateuch

Writer after writer is literally obsessed with the J.E.D.P. theory. This is referred to as if it were a truth established beyond any question. So many are the references to it that we scarcely know which to select for quotation.

It does not seem to occur to any of these writers that there are those who regard this theory as pure fiction. Do

When Rev. Mr. Scroggie was in our country recently he kindly handed us this valuable book review for our pages, which we regret the exigency of space has required us to abridge by the omission of some of its quotations. We believe its integrity is not impaired.

In giving it to our readers we are not influenced by the thought that they are endangered by the book which many of them will never see; but to set before them another evidence and illustration of the development of that "mystery of iniquity" which must soon be headed up in the lawless one.

May it increase our courage and strengthen our testimony for the truth!—Editors.

they know that it was the view of the late Professor James Orr that the "certainties" of the theory were very far indeed from the absoluteness often assumed?

Have they ever heard of Wilhelm Moller, once as sure as these writers that the theory was correct, but who upon more searching examination entirely abandoned it, and has written vigorously and convincingly against the Graf-Wellhausen hypothesis?

Why is it that in the bibliographies attached to the Introduction to the Pentateuch, and Genesis, there is no reference to Professor W. H. Green, of Princeton Theological Seminary?

The *Expository Times* wrote:

"There is but one Old Testament scholar who rejects the results of criticism," so said a higher critic recently; and he named the scholar, Professor Green, of Princeton. The statement was too severe on some other men, but not too complimentary to Professor Green, for he is a scholar; they who resent his attitude most hotly admit it most readily. He is, therefore, in every way competent to present the other side, and in his volume, *The Unity of the Book of Genesis*, he does present it competently. He weakens his argument by no compromise or admission. The Pentateuch, and nothing but the Pentateuch—that is Professor Green's battle-flag."

Alas, for Christianity among us if this "scissors and paste" theory of the Bible is generally accepted, and I suppose the critics would claim that it is. The works of God have not been put together in that fashion, and neither has His Word.

That pet vagary of the critics, however absurd as it appears to many, is calculated rather to create amusement than to stir indignation, but there are features in the book which move to the latter. Of these it will suffice to name one or two only.

## Historicity Denied

And first, its attitude towards the claim of the Bible to be genuine history. Page after page questions or denies the historicity of the historical books.

Professor Peake, writing on Genesis, says:

"The later books of the Pentateuch contain many inconsistencies which

prove that they cannot be a record of literal history. The literary analysis is not based exclusively or even mainly on differences of vocabulary and style, but on inconsistencies in statement which prove that the record is not impeccable in its accuracy" (p. 133).

And again:

"Much of Genesis 1-11 is of mythical origin, but it has been purified in various degrees by the religious genius of Israel and the spirit of revelation. There are mythical elements in the story of the Tower of Babel. The narrative of Eden is rich in mythical traits. If this (the Deluge) originated in a historical event it belongs primarily to the category of legend" (p. 133).

Now this is simply infidelity, undisguised and unashamed; it strikes at the foundation of history, at the veracity of the writers of the records, and at the infallibility of Jesus Christ who believed these records were historical and spoke of them as such. If the critics are content with a Bible of that sort they are welcome to it, but let not these imaginings be writ down as learning.

However, in order to assure the public that all is not lost, Professor Peake adds:

"It is a modern prejudice to suppose that historical inaccuracy is incompatible with genuine revelation, or that myth and legend are unworthy vehicles for the communication of spiritual truth. Myth and legend, like poetry and parable, often convey religious teaching much more effectively than bare historical narrative" (p. 133).

But that is entirely to beg the question. No one doubts that poetry and parable can and do convey religious teaching, but then they do not claim to be other than poetry or parable. Ezekiel uses many parables, and they are so-called (17:2; 24:3), and to be so interpreted.

Everything must be judged by what it professes to be, and Genesis, Exodus, Numbers, Joshua, and Judges profess to be history, not poetry, parable, myth, or legend (though they contain the two former), and if they are not history they are frauds, and that which is historically false cannot be morally true, for the pretense or device is itself immoral.

When Professor Peake says that "the religious and moral value of the book of Genesis happily does not depend upon its historical accuracy" (p. 134), we entirely dissent, and we have all the sources of information open to us that the critics have, and perhaps are not wholly lacking in ability to form a judgment. The infallibility which these scholars deny to the writers of Holy

Scripture they, by their dogmatism, claim for themselves.

### Discrediting Jesus

And it does not seem to matter to these critics what Jesus and His apostles thought about this and other Old Testament questions of which they treat.

Jesus certainly believed the story of Jonah the prophet as set forth in the book which bears his name; but Professor Peake does not. He says:

"Why the author fixed on Jonah as the prophet whom he should use to point his moral is not clear. That Jonah ever went on such a mission is highly improbable. It would be out of harmony with what we know of the religion of Israel at the time, nor can we easily imagine that an unknown Hebrew prophet would meet with such amazing success. Nor does it seem to be probable that the author of our book knew of any tradition in which Jonah played the part here assigned to him.

"Apparently, then, he is not using a prophetic legend to convey his moral, but the story is purely imaginative. . . . If, then, he wished to attach his book to the name of a historical character, Jonah served his purpose perhaps as well as anyone" (p. 556).

The critics seem to be suffering from opposite defects, too much imagination sometimes, and too little at other times. The convert to the J.E.D.P. theory should have enough imagination to believe that an unknown Hebrew prophet might be a success as a preacher at Nineveh.

But this surely, either way, is not a question of imagination, but of veracity, and authority, the veracity of the writer of the book, and the authority of Jesus Christ.

### The Synoptic Problem

When we come to the New Testament, we are no better off. I wonder what the Evangelists would think today if they were to read Canon Streeter's article in the book on *The Synoptic Problem*!

Neander was true to the canons of historical criticism when he accounted for the differences between the Gospels by the needs of the three great peoples of that day—the Jews, the Romans, and the Greeks, whose ideals Jesus came to fulfill, purify, and raise. The view that those artless men wrote, under the guidance of the Spirit, better than they knew, and for ends beyond their ken, is entitled to some consideration, and the critics give it none.

But what is more serious is the way in which the truthfulness of the records is called into question.

Principal Griffith-Jones says in his article on "The Bible."

"We are far from having any proof that we have the *ipsissima verba* of Jesus, or any guarantee that the events of His life are related with absolute accuracy in the Gospels" (p. 15).

And Mr. H. G. Wood, in his article on

"The Life and Teachings of Jesus," says, when speaking of the ministry of healing:

"There is first the problem of historicity. It cannot be claimed that all stories of miracles recorded in the Gospels are equally well attested. Suspicion and doubt of varying kinds and degrees attach to many of them" (p. 663).

And among the incidents he would discredit are, the withering of the fig-tree, the stater in the fish's mouth, and the raising of Lazarus. It is difficult to see why those whose view this is should not deny the miraculous altogether. That would at least give consistency to their system of thought, and save others much perplexity.

### The Virgin Birth

Rationalism, of course, will reject the virgin birth, but we had hoped better things of a commentary from leading Christian scholars. The hope, however, has been in vain.

Principal Griffith-Jones says: "As regards the birth stories in Matthew and Luke, we find ourselves in doubt on many points, and there is reason to believe that a reverent imagination has been at work on traditional material" (p. 15).

"A reverent imagination" indeed! Jesus was either born of a virgin or He was not. If he was not, there is no room for reverence, and if He was, such a statement as the above is grossly irreverent.

But the Principal is not alone. Professor James Moffatt of Glasgow speaks of how the "gospel came to include a birth story as an essential part of biography" (p. 605). And Mr. H. G. Wood says:

"The narratives of the first and third evangelists regarding the birth of Jesus help us but little to interpret His history. Apart from the suspicion that they are later legendary additions framed to answer questions with which the earliest accounts of Jesus were not concerned, they do not serve to explain, except indirectly, the circumstances under which Jesus entered on His ministry" (p. 659).

Treating of Luke 1:35, the words of Principal A. J. Grieve have a similar import. He says this verse may mean "simply that the child, while conceived in the usual way, was to receive a special pre-natal sanctity like John" (p. 726).

To faith, the narratives of Matthew and Luke stand firm in their grand simplicity, and what they witness to is noted in a deep necessity. To faith this witness is sufficient. But it must not be imagined that the evangelists are on one side and all modern scholarship on the other. There are men, not a few, the equals in learning of any who write in this commentary, who accept the fact of the virgin birth, and contend for the ground of their faith.

Among them may be named—Sir

William Ramsay, Canon R. J. Knowing, the late Bishop H. C. G. Moule, Professor W. H. Griffith Thomas, and the late Professor James Orr, not to speak of scholars abroad. The testimony of these does not make the narratives more trustworthy, as the unbelief of the other party does not make them less trustworthy, but it does serve to show that the current is not all one way.

### What They Think of Christ

One more point only, and that the most serious of all. There are views set forth in this commentary concerning the Lord Jesus which are unworthy of anything that claims to be Christian. Two quotations will suffice.

The first is from Principal Griffith-Jones, who says:

"Jesus, whatever more He may have been, was a Jew of the first century, born of a particular lineage; brought up under certain social and intellectual conditions very different from our own; bearing marks of the peculiar culture and outlook on life that belonged to His age and His environment.

"He was one who knew little, if anything, of Greek philosophy, of Roman law, and nothing of the vast accumulation of knowledge which has been garnered and systematized since His day.

"Furthermore, the records of His life and teaching are such that while derived for the most part from eye-witnesses of His earthly presence and ministry, they can scarcely be described as contemporaneous. His words as they have come to us bear as a whole the unmistakable stamp of His personality.

"Still, it is impossible to prove in particular instances that we have His *ipsissima verba* for (so far as we know) He Himself wrote no word of His discourses which were essentially oral in character, and must have passed through many repetitions and translations from Aramaic into Greek before they took the condensed form in which we possess them; indeed, we have more than one variant in the synoptists themselves of some of His most characteristic sayings, and they cannot all be literally accurate, especially when we remember that we have them in their Greek and not their original Aramaic form.

"All this clearly proves, in the first place, that the authority of Jesus in religion must be more carefully defined than by our forefathers.

"We cannot claim infallibility for Him on questions of history, such as the authorship of the Old Testament books, or on the problems of science. In these directions He must be quite frankly considered to have accepted the current notions of His time. He did not come to set the world right on these matters, but to reveal the saving purpose of God for humanity, and to fulfill his work for the redemption of the world by what He taught

and wrought and suffered and achieved in His victory over sin and death" (p. 8).

Now the views reflected in this and other paragraphs strike at the very foundation of revelation. The heart of the Christian gospel is Christ Himself, and Christ was the revelation here on earth of God, and was Himself very God.

Our position is entirely that of a writer in *The Christian* (May 6, 1920, p. 3), who says:

"This drift is most pronounced. Unless the pendulum swings this way again, and that speedily, we are likely to be faced with a new generation of intellectual and religious bolsheviks.

"It is astonishing how easily the present generation has submitted, almost without protest, to the German theory, that the authority of our Lord is confined to the world of religious experience. Beyond that, he has nothing to say that is trustworthy! It is an amazing position to assume, and its implications lead to a distinct *impasse* so far as any genuine revelation of God to man is concerned.

"The greatest condemnation of this

theory is found in its fruits. In the name of liberty the most amazing contradictions are offered us. The denial of our Lord's complete authority has led to the position that every man is his own authority. And that is simply anarchy. It is time that the old note was struck with a new insistence.

"We ought to face the alternatives of the old Christian position of our Lord's complete authority. They are Romanism, with its stultifying power over the intellect, and Rationalism, with its unravelling of all the threads of the mind. And it is not without reason that both these forces are making uncommon efforts at the present time to capture men.

"Upon the surface, there would seem to be no real connection between the two systems, but as a fact they unite in one point—both deny real authority to Christ. The one finds it in a church which professes infallibility; the other is the private human mind, which again practically claims to be infallible. Between them, these two systems have been the bane of the world.

"It is freely said that the present generation is entirely ignorant of religious history. The charge has much of truth in it. A glance at the pages of history would suffice to show that the world has never been so degraded and anaemic as when the priest and the philosophical pope have been in power. We appear to be drifting that way again. Nothing can save us but a submission in all things to the full authority of our Lord."

The British press, secular and religious, has loudly sung the praises of *Peake's Commentary on the Bible!* but, though it may sound like the voice of one crying in the wilderness, I affirm that the work is sodden with infidelity, and would warn, especially young Christians, to have nothing to do with it.

If the book does represent the latest scholarship, so much the worse for scholarship. It is not teaching of this kind that is going to bring in a revival; hungry souls are not going to be fed upon, nor churches edified by rationalistic negations. We want to know where we stand, and to be quite sure of our God, our Saviour, and our Bible.

## Noah and What God Thought of Him

By W. C. Stevens, Principal, Midland Bible School, Kansas City, Mo.

A SIMPLE bird's-eye view of the testimonies of God's Word to Noah will produce a striking portrait of this old-time character.

"By faith Noah prepared an ark to the saving of his house."

"By which (example of faith) he condemned the world."

"By which (course of faith) he became heir of the righteousness which is of faith."

"Noah found grace in the eyes of the Lord."

"Noah was a just man and perfect in his generations."

"Noah walked with God."

"Thus did Noah; according to all that God commanded him, so did he."

"Noah did according unto all that the Lord commanded him."

"Thee (Noah) have I seen righteous before me in this generation."

"Noah—a preacher of righteousness."

These testimonials of God's Word express fullest commendation of Noah in his various relationships.

### 1. His Relationship with God

"And Noah walked with God" (Gen. 6:9). Noah's grandfather Enoch was translated in comparative early life, sixty-nine years before Noah's birth. But the fragrance of that life and the memory of that wonder—his translation—still lingered sweet and fresh and powerful in influence. Evidently Noah devoted himself in earliest youth to walk in the footsteps of his grandfather, for

Though differing from the author in his interpretations of Genesis 6:1-4 and I Peter 3:18-20, we are pleased to publish the following because of its general helpfulness.—Editors.

Noah is the only other person mentioned in the Bible of whom it is recorded that he "walked with God." The expression represents a full inward and outward agreement and companionship.

In consequence, Noah was given most important revelation and charge from the Son of God. He revealed to Noah his purpose to efface all life from the earth with a flood, while entrusting to Noah the solemn and momentous charge of saving by means of an ark the nucleus of mankind and of animal life for a new world. Who can estimate the divinely inspired ability and the faith required, to accomplish such an undertaking?

It is emphasized that Noah did just as the Lord God commanded him to do. And this obedience of faith won for him unqualified divine approval: "Noah found grace in the eyes of the Lord"; "Thee have I found righteous in this generation" (Gen. 6:22; 7:1).

As a result, "Noah became heir of the righteousness which is of faith" (Heb. 11:6). This is most important. The key to its right understanding is found in Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Neither "the righteousness which is of faith" nor becoming

"heir of the world" began first with Abraham; Noah preceded him in the line. And the line was of earlier origin than Noah. And, that line is now taking in its appropriate members; for, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

### 2. His Relationship with His Generations

"Noah was a just man and perfect in his generations" (Gen. 6:9). The word "generations" is doubtless to be taken as meaning his relatives. A preacher asked his young son, "Does Dad live what he preaches?" The lad replied, "You do, Dad, and a good deal more." So the Bible testifies that Noah lived before his people all that he professed and preached.

This is a more remarkable record than the mind at first takes in. No man probably ever had as many relatives as Noah. His life lapped upon seven antediluvian generations, and that for long and most important periods. Noah lived contemporaneously 595 years with his father Lamech; 600 years with his grandfather Methusaleh. While Noah was not born until 69 years after his great-grandfather Enoch's translation, yet Noah's life lapped for hundreds of years upon Enoch's generation. Noah's life lapped upon his great-great-grandfather Jared's life time 366 years; upon Jared's father Mahalaleel's lifetime 234 years; upon Jared's grandfather Cainan's



lifetime 179 years; and upon Jared's great-grandfather Enos' lifetime 84 years. What venerable patriarchs bent lovingly over the infant whose father Lamech named him Noah—"comfort" or "rest"—as a child of highly prophetic promise! Six hundred years before the flood Noah lived "a just man and perfect in his generations." But he also lived 350 years after the flood, and his life spanned the greater portion of the lifetimes of eleven following generations, running 58 years into Abraham's comparatively short life. Noah was, then, a just man and perfect in nineteen generations.

Still more significant is the record of Hebrews 11:6: "By faith Noah, being warned of God of things not seen as yet moved with fear, prepared an ark to the saving of his house." Compare with this statement the fact that at five hundred years of age, or down to within 100 years before the flood, Noah had no sons, no house to be saved. This was twenty years after Christ had said: "My Spirit shall not always strive with man, for that he is also flesh: yet his days (of further probation) shall be an hundred and twenty years" (Gen. 6:3). Among the things "not seen as yet" that Noah had to take by faith was a household to be saved by the ark he was commanded to build. It seems quite likely that for the first 500 years Noah had "walked with God" in celibacy. Already believing men—"the sons of God"—had yielded to the charms of the dashingly seductive "daughters of men," and seeing "that they were fair took them wives of all which they chose" (Gen. 6:2). This was an awful and daring compromise with a deeply corrupted world. Marvelous was the result in favor of a physically eugenic and mentally distinguished stock, but it appallingly accelerated the moral and spiritual downgrade of the race. It was a fatal Inter-Family World Movement. Noah's life for 500 years was a protest against his times. But now, just upon the brink of the precipice of the age, and at so advanced a stage of life, to obtain a wife and a family that should meet with him the conditions of constituting the "holy seed" of a new humanity in a new world—that called for faith. But "by faith" Noah became the head of a wholly believing family in those awful days. What encouragement there is in that for believing men and women of today! Mrs. Catherine Booth boldly stood before God and said, "I will not be the mother of a wicked child." And she was not.

### 3. His Relationship to His Times

"Thee have I seen righteous before me in this generation" (Gen. 6:22).

It is reasonable to be imagined that Noah lived for the first 500 years largely secluded from the world and in retirement with his Saviour. But his remaining years before the flood must have been in the most conspicuous limelight of publicity. And what a generation to be thrown into close contact with! But

he kept his garments unspotted, whether with defilement from the world or with carnal temper toward such reprehensible beings. That Noah was thrown into great publicity before that generation of sinners, is evident from his being called by Peter (2 Pet. 2:5) "a preacher of righteousness."

This expression, "preacher of righteousness," is noteworthy. Throughout Scripture, a preacher is a gospel herald, whether his message be in tones of invitation, of glad tidings, or of stern warning. It would be a great mistake to consider that the preacher's texts in those distant days were essentially different from those of today. Even in the days of Noah's grandfather Enoch, not less than six centuries earlier, the burden of preaching had been the coming of the Son of God in His glory, as we are now looking for Him soon to appear, "to execute judgment, etc." (Jude 15). And righteousness then meant exactly what it means now, namely, "the righteousness which is of faith"; that is, the forgiveness of sins by the blood of "the Lamb slain from the foundation of the world," justification by faith, sanctification by faith, fulness of the Holy Spirit bringing forth His fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Noah preached by example of faith, by example of holy character, by works of righteousness, by the object lesson of occupation looking for "the end of the world," or age.

But the most striking and important feature of Noah as "a preacher of righteousness" is obtained from language found in 1 Peter 3:18-20. In the larger context Peter is exhorting persecuted believers to patience and longsuffering toward their persecutors. Then the suffering of Christ in atonement for our sins, "to bring us to God," is brought forward. In that connection He is spoken of as "being put to death in the flesh, but quickened by the Spirit." But this only leads to a presentation of an example of marvelous longsuffering by Christ toward most offensive sinners. And that illustration is drawn from His dealings with the antediluvians of Noah's day. "By which (resurrecting Spirit) He (Christ) went and preached to the spirits in prison (to those who are now imprisoned spirits) which (spirits—persons) sometime (formerly—long ago) were disobedient, when once (long, long ago) the longsuffering of (the Son of) God waited (patiently for their repentance) in the days of Noah, while the ark was a preparing."

This is a remarkable revelation of Christ which we need to have in order to a right understanding on various important points. The preaching of Noah was as truly Christ's preaching by him as in the case of Paul, when he says, "I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed" (Rom. 15:18). True

preaching at any time in the world's history is Christ's own faithful effort, by word and deed, to make men obedient to faith in Him as their Saviour and Lord. And this preaching must be "in all longsuffering and doctrine." Such was Noah's preaching until Christ's longsuffering was exhausted upon those who judged themselves unworthy of eternal life and became through death (beneath the flood) "spirits in prison." Noah, Christ's ambassador of salvation, became to the antediluvians "the Savor of death unto death."

### 4. His Relationship to After Times

Noah's position in human history is unique. Living for 600 years before the flood and for 350 after the same, he constituted the link between the two great divisions of human history from creation to the final renovation of earth and skies. Peter calls the antediluvian age "the world that then was," and he speaks of all time since the flood as "the heavens and the earth, which are now" (2 Pet. 3:6-7). And he says that as the former world, "being overflowed with water, perished," so the present world, "by the same word (of God) is kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Now Noah was the custodian of the memorials of "the world that then was." To him we owe the invaluable treasure secreted in the first nine chapters of Genesis. Noah was well fitted to exhibit in person, and in personal and recorded knowledge, all the valuables of that marvelous age of human history. His lifetime reached back to within 126 years of Adam, and Noah's grandfather Methuselah was contemporary with Adam for 243 years. The most important treasure lying in the keeping of Noah while riding upon the bosom of the flood was "the faith once (for all) delivered to the saints." There is but "one faith," "the faith of the Son of God." There was the day when the survival of the faith depended upon Noah so far as a human channel was concerned. The true faith is the most primitive faith, descending from regenerated Adam through the sacred line. Perhaps the line never was so slender as when its continuance depended upon Noah.

And Noah is held forth in Scripture as a top-line example of "the faith of the Son of God." We have seen how, in the matter of a "house," or family, Noah's faith was Abrahamic centuries before Abraham lived. Every detail of the narrative bristles with faith in the Son of God that has never been surpassed. Peter shows that Christian baptism and the ark of Noah are both "figures," or symbols, of the same thing, namely, the resurrection of the Son of God from death under the penalty of our sins; and the justification of the believer through that resurrection. And both figures, or symbols, signify that the believer is "alive unto God" through the power of the Holy Spirit, by which Christ was "quickened again." Noah,



who had faithfully preached to the antediluvians in the power of the Spirit of the Son of God which was later to raise Him from the dead, rode through the flood in that ark with much more than a consciousness of physical safety; he was conscious that his life was "hid with Christ in God." That is just what the ark, and just what Christian baptism, means—not "buried with Christ in baptism" alone, or pre-eminently, but "risen with him through the faith of the operation of God, who hath raised him from the dead."

Finally, Noah's relationship to after times, and especially to present and near-approaching times, is strikingly indicated by our Lord in His great prophetic address when He said, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until

the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). It is vain to hope for a happier termination of this age morally and spiritually speaking, or in respect to catastrophe, than that of "the world that then was." Although we owe it to Noah, by virtue of our Lord's covenant with that faithful servant, that the earth has never been, and never will be, overtaken with another flood, and that the regular cycle of seasons and of harvests has continued unbroken, yet our Lord Himself, who apprised Noah of "things not seen as yet," has also apprised us of things to come in "the last days" of this age, of which there is to the blind and worldly-minded no apparent intimation.

Scarcely any one, then, in all human history, is so suitable an example to our day of the appropriate walk of faith. Moral and spiritual separation from the world is the first characteristic. Not that we be "taken out of the world, but

that we should be kept from the evil." Separate, and yet "sent . . . into the world." Sent, however, as ambassadors of reconciliation, beseeching men to be reconciled to God. Noah was chosen by Christ as His channel of long suffering, while He "waited in the days of Noah." He was not willing that any should perish, but that all should come to repentance. Intolerance with the obdurate, willingness that the obstinate should perish, is not the Noachian type of the Spirit of Christ. Then, our testimony needs to be in the power of the Spirit that raised up Christ from the dead. Noah's was in that power, nothing less will answer for the present days. Finally, Noah's occupation attested his preaching, it daily confirmed his prophecy; it illustrated the only practical preparedness for impending events. More and more vividly must the contrasted occupations of the ark-builders of these days and of the ark-scoffers become manifest.

## Three Phrases Descriptive of the Christian Life

By Rev. Guy Edward Mark, Attleboro, Mass.

"We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh." Philippians 3:3.

**I** WISH to call your attention to three phrases found in this verse of Scripture: "in the spirit," "in Christ Jesus," and "in the flesh." These three phrases describe the Christian life,—its essential character, its imminent danger, and its blessed safeguard.

### I

#### ITS ESSENTIAL CHARACTER

##### 1. Accepted in the Beloved

A Christian is a man who is "in Christ." Paul, in his description of the natural man says that he is "dead in trespasses and sins," "alienated from the life of God," "without Christ," and "having no hope." But while we were in this condition, God, "because of the intense love which He bestowed upon us, caused us, dead though we were through our offences, to live with Christ—it is by grace that you have been saved—raised us up with Him from the dead, and enthroned us with Him in the heavenly realms as being in Christ Jesus." We who were "far off" have been "made nigh by the blood of Christ." We have been "accepted in the beloved."

I once heard an English preacher tell of a Highland shepherd who had in his flock a sheep that had lost its lamb and a lamb that had lost its mother. He saw no reason why the lambless mother should not accept the motherless lamb as her own, so he brought the lamb to the mother and tried to get her to accept it as her own, but she pushed it away in broken-hearted displeasure. The

shepherd took the skin of the dead lamb and wrapped it around the body of the living lamb.

He then brought the lamb to the mother and with great delight she accepted it as her own. It had the smell of the lamb she loved, and she accepted it "in the beloved." Christ loved us and gave Himself up to death on our behalf as an offering and a sacrifice to God, yielding a fragrant odour. We who were repulsive to God because of our sins, having accepted Christ as our Saviour, have been made one with Him, so that God accepts us "in the beloved." He detects the aroma of Christ about us, and His breaking heart of love is satisfied.

##### 2. Rooted and Built Up in Him

We are not only accepted in Him, but we are to be "rooted and built up in him."

Paul uses two figures here to set forth the Christian life—a tree and a building. As a tree pushes its roots out into the soil and gathers therefrom all that it needs for growth, foliage, fragrance and fruitage,—so we are to abide in Him as our soil; drawing from Him through a yielded life and active faith all that we need for growth,—foliage (beauty of character), fragrance (sweetness of life), and fruitage (the nine fold graces that hang like a cluster of ripe grapes,—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance).

The second figure Paul uses speaks not of our growth, but of our stability. "Built up in him."

The story is told of a bold adventurer who contracted to build a lighthouse on the shores of England. He built the house upon the surface, upon the sand.

The structure finished, the builder boasted that his house would weather the worst storm. To prove its stability he shut himself in the lighthouse and cried, "Blow ye winds; rage ye waves and try my work." Night came on and with it a fearful storm. In the morning the sun arose, and spectators gathered on the shore; no trace of the lighthouse or its builder could be found; both had been swept into the bosom of the deep.

Another man proposed to build a lighthouse at the same spot. He dug deep into the solid rock, making his foundation secure. Then he added the superstructure and the building was finished. For generations the storms have beat upon it, but there it stands, defying the combined power of the elements. It was literally built up in a rock.

The storms of life are many and sometimes terrible, and the only way we can weather them all is to be "built up in him," who is the "solid rock," the "sure foundation for his people."

##### 3. Complete in Him

The Christian is "complete in him." "It pleased the Father that in him should all fulness dwell." "In him dwelleth all the fulness of the Godhead," and—listen, my friend—"you are complete in him."

What is it you need in your daily life? Is it power to withstand the onslaughts of the baser passions? You have that power in Him. Is it strength for duties that seem to be utterly beyond your ability to perform? You have that strength in Him. Is it for grace for trials that seem unbearable? You have that grace in Him. Is it for comfort and consolation amid the crushing disappointments and heart rending sorrows of life?

You have that comfort and consolation in Him.

Christian, listen! There can be no experience in your life but what God has made full provision for in Christ. You are "complete in him."

"Accepted, perfect, and complete, For God's inheritance made meet. How true, how glorious, and how sweet. In the beloved—by the King Accepted, though not anything But forfeit lives had we to bring. And perfect in Christ Jesus made, On Him our great transgressions laid, We in His righteousness arrayed. Complete in Him our glorious head, With Jesus raised from the dead, And by His mighty spirit led. O blessed Lord, is this for me? Then let my whole life henceforth be One Alleluia-song to Thee.

## II

### ITS IMMINENT DANGER

The great danger in the Christian life is "confidence in the flesh,"—confidence in self.

Our Lord, on that memorable last night, as He talked with his disciples, told them of His near departure. His word troubled the disciples. Peter said, "You speak of going away, where are you going?" Jesus replied, "I am going to a place where you cannot follow me just now. We shall not be separated forever, but you cannot follow me now." "Why not?" asked Peter. "You know me, my Lord. You know that I am ready to lay down my life for Thee." "Do you think so?" inquired Jesus. "You little know your own heart. All of you shall be offended because of me. All of you shall forsake me and leave me to my enemies; as foretold by the prophet, 'I will smite the shepherd and the sheep shall be scattered.'"

This was too much for Peter. Other men might be so cowardly, but not he. "No," he said, "there is no fear of my falling. You may depend upon me. I will never leave you."

"Simon, Simon," replied Jesus, using the old name, "be careful. Self confidence will prove your undoing. Satan has seen it and has sought to get you in his power that he may sift you as wheat, and prove your profession to be only chaff.

"Simon, Satan will shake and sift you like wheat in his effort to get you to turn against me and deny me, but I have prayed for you that your faith in me be not completely destroyed and we be separated forever. When this affair is over, you will be wiser and stronger; then help others when they waver, and sometimes fall."

Peter was greatly troubled at these words. "Surely," he said, "you do not know me or you would not talk so. You do not need to pray for me for I am well able to take care of myself. I am all right. It makes no difference what happens to you, nothing shall separate us. I am ready to go with you

to prison, and even to death. I will not leave you. You can trust me."

"You think so?" added Jesus, "but you do not know yourself. You do not know how weak you really are. This night before the cock shall crow twice you will deny me thrice."

"No, never," replied Peter. "No one shall ever hear me deny Thee."

Ah, poor self confident Peter! He little knew the weakness and duplicity of his own heart, or the power of the adversary. He soon learned, however, how weak he was. He soon learned the folly of self-confidence, for when Satan began to shake the sieve the Simon nature proved to be but chaff—utterly worthless.

Peter, trusting in his own strength, in his own will power, in the time of testing, lost all control of himself, acted the part of a cowardly weakling, grieved his Lord and nearly broke his own heart.

But Jesus' prayers saved him from utter destruction. Peter learned his lesson well, for in later life, in his epistles, there is not a single indication of the old self-confidence, but a full and frank recognition of the fact that men are kept only "by the power of God."

If any man ever had a right to be self-confident it was Paul—because of his splendid ancestry, early training and years of correct deportment. But he said, "I have no confidence in the flesh"—in myself. The great overruling passion of my life is to be found "in him," and to know the "power of his resurrection," in my life.

My Christian friend, Satan has desired to have you that he may sift you as he did Peter. He will try and test you in a thousand different ways and from as many different angles, but remember, Jesus, who prayed for Peter, "ever liveth to make intercession for us."

Peter was honest in his assertions. He loved his Lord. He meant to stand true. But he placed his confidence in self instead of casting himself upon the Lord and trusting in the power of God.

You love your Saviour, I doubt it not. You intend to stand true. Oh, my friend, lest you, too, play the part of a coward, lest you deny your Lord, lest you fall into sin, lest you shed scalding tears of remorse and repentance, profit by the heartrending experience of Peter and fervently pray

"O to be saved from myself, dear Lord,  
O to be lost in Thee.

O that it might be no more I,  
But Christ that lives in me."

## III

### ITS BLESSED SAFEGUARD

The great safeguard in the Christian life is to "worship God in the spirit," to walk and live "in the spirit"; to "be filled with the spirit."

You have accepted Christ as your Saviour, now cut every shore line that ties you to the world, Satan, and the flesh (self-confidence), and launch out into the fulness of God to be borne along

by the mighty tidal wave of his love and power.

Many a vessel has been dashed to pieces because the captain sailed too near the rocky shore. Many a Christian life has been wrecked because of failure to daily push out farther and farther into the full tide of the Spirit-filled life. Be filled with the Spirit.

The Spirit-filled life is a satisfied life. Many Christians are restless and unsatisfied; turning fretfully from one amusement to another, drinking at every doctrinal fountain, running hither and thither, forever seeking something new.

Jesus said, "If any man thirst, let him come to me and drink." "Whosoever drinketh of the water that I shall give shall never thirst." "Thus spake he of the Spirit which they that believe on him should receive."

Christian, cease your wanderings; come to the fountain of God, drink, and be satisfied. The Spirit-filled life is a fragrant life.

What is it that creates the friendly spirit, the homey feeling, the spiritual atmosphere in the church? It is the presence of Spirit-filled lives; lives from which the worldly, selfish, envious, jealous spirit has been expelled; lives permeated by the loving, joyous, peaceable, patient, kind, benevolent, faithful, meek spirit of the Master.

There is no greater asset for a church than this friendly, homey, spiritual atmosphere. The Spirit-filled life is a strong, healthy, victorious life. Surely this is what we all aspire to.

How shall we attain it? By yielding our whole being to the Lord, telling Him what we want, and believing that just as an earthly parent gives good things to his child, so our Heavenly Father will give to us the Holy Spirit.

As for the fulness of the Spirit, believe that as you humbly bow before Him, the Lord will suddenly come to His temple. Then rise and go on your way, having no confidence in the flesh, but full confidence in the indwelling Christ; believing that He will be in you the sufficient power for life and service.

Some of you have come to us by letter; you have been Christians for years. Others of you have come on a re-declaration of your faith; you have rededicated your lives to the Master. Still others of you, the majority of you, have recently accepted Christ as your Saviour. Let me exhort all of you to daily "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Some years ago a native convert in Africa was so grateful to the missionaries for what they had done for him and his friends that he wrote a poem and sent it to the heads of the society. The poem read like this:

"Go on, go on, go on, go on,  
Go on, go on, go on,  
Go on, go on, go on, go on,  
Go on, go on, go on."

The poem is ludicrous, but the sentiment is good. You have become a

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follower of the Lord. Temptations may allure you, but "go on." Trials may discourage you, but "go on." Friends may misunderstand, misrepresent, and

perhaps reject you, but "go on." In case you should be so unfortunate as to place your confidence in self, stumble and fall, do not remain down, but get

up and "go on." Jesus will go with you. The journey will be short. "The toils of the road will seem nothing when we get to the end of the way," so "go on."

## The Law of the Spirit of Life

By Rev. James Watt, Brooten, Minn.

"For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Romans 8:2.

IT IS said that which determined the career of the celebrated scientist, Von Humboldt, was the thought that the universe was governed by law, and the source of man's unhappiness was his ignorance. He devoted his life to the study of nature and the investigation of phenomena, that he might be a minister of truth to his fellow men.

From the smallest floweret and tiniest creature, to the greatest stellar system, all are equally governed by law. It is because this law is a never changing power, that they continue to be as they are.

Men have wrought great things by the discovery of and compliance with law. The works of the alchemists were a wonder and a mystery in their day; they knew a little of the laws of chemistry, and keeping it secret, used it to surround themselves with mystery. But the modern chemists have done a hundred-fold greater thing, and dispelled the mystery by publishing their fuller knowledge of this science.

### Newton and the Apple

When Newton saw the apple fall to the ground, he asked, "Why does it fall down rather than rise up?" The result of his investigation was the discovery of the law of gravitation which governs all material things. Upon this was built the science of astronomy.

Scientists have the advantage over the philosophers in that they have exact knowledge, because of the immutability of law; while the philosopher has to be satisfied with guesses and assumptions.

When we come to the greatest of matters, those which affect our moral and spiritual interests, we should be as sure and certain of our ground as the scientists. It is not creditable to us that we have sure and certain knowledge of material things, and are satisfied with dogmas and opinions, about those things which affect our eternal destiny. If Christianity is as great a reality as it claims to be, it must rest on law as unchanging as the law of nature.

I believe that there is a great deal of doubt in some minds because they do not realize that the principle of law underlies the Christian life. The law under the Christian religion is of a higher order than that of nature. It is the law

upon which the throne of God itself rests. Jesus said "heaven and earth shall pass away, but my word shall not pass away."

Paul was the great apostle to the Gentiles, and as such laid down the fundamental principles of the gospel of uncircumcision. The Epistle to the Romans is the book in which these principles are systematically stated; and the key word of the book is law. He speaks of many laws, the law written in the heart of the Gentiles, the law of sin, the law of faith, the law of marriage, the law of righteousness, and the law of the spirit of life in Christ Jesus.

In dealing with this topic we will consider three laws, the law of nature, the law of sin and death, the law of the Spirit of life in Christ Jesus.

### I

#### THE LAW OF NATURE

When we think of the law of nature we are apt to limit it to the material world only, excluding the higher laws of the mind and the soul. By the law of nature I mean that which governed this world and every creature in it, including all their activities, when they at first came from the hand of God. He saw everything that he had made "and behold it was very good."

All nature including man was like a great orchestra. From the organ to the piccolo all were in perfect tune and harmony, there was no discord, no conflict. Man was perfectly happy, in perfect harmony with his environment, with no conflict within, because he was governed by the impulses and knowledge of good which God had planted within him. He lived in a higher plane than the other creatures, because with his mind he could sweep the uni-

verse, and with his spirit he held converse with the Almighty.

There was no written law then, and there never would have been, had things remained as they were. But sin came in and darkened his mind and corrupted his heart, so that the impulses of his heart and the knowledge of his mind were no longer a sure and true guide so the law was written to shew him the difference between what he was and what he should be. This brings to the second point.

### II

#### THE LAW OF SIN AND DEATH

When our first parents sinned something new came into their lives. The old impulses and knowledge of good which used to govern their lives remained within them; but side by side with these, were other impulses and desires seeking expression. This produced conflict in themselves, making it more difficult for them to follow the good, and leading them to do things that were bad. This was not a mere knowledge of evil of which up to this time they were ignorant. It was more, it was the coming in of a new force or power, because it was the coming into their being of a new law, the law of sin and death.

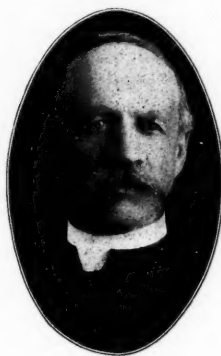
Men sometimes make statutes which are without effect, because there is no power back of them, neither public sentiment nor governmental force.

But in the realm of being such is not the case. When God said, "In the day thou eatest thereof thou shalt surely die," he indicated that there was power in sin. Jesus said, "He that committeth sin is the slave of sin." James said, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." The conception of sin takes place when the will assents to the desire, and the product sin, destroys with death.

If people realized that sin was not simply breaking a law, or a deviation from the proper line of conduct, but the putting themselves under a superior, dangerous and hurtful power, they would think twice before they acted. If they reflected that the giving over to an evil impulse meant the crystallization of something in their lives, which they could not of themselves eradicate, they would deny themselves many doubtful gratifications.

#### Man Only Has a Double Nature

Experience and observation teach that man is the only creature with this



Rev. James Watt



double nature. Man alone is moral, because he alone has the power to know and choose the good and the evil.

All other creatures have a single nature. The wolf is always a wolf, ferocious and bloodthirsty. One has never been known to give over the chase to herd with the deer and feed with the sheep. The hawk is always a hawk, always preying on other birds, never leaving the prey to feed on the seeds and fruits with his victims.

In humanity alone is found contradictions. Some become angelic in their sweetness, pureness and goodness, others vile and cruel as a demon. The kingdom of darkness is not on paper, neither is it mythological, or of the Santa Claus or fairy class. It is a terrible reality and its law is the law of sin and death.

The heathen ascribe all their sicknesses to some superhuman intelligence; to them disease is a miracle. They seek by incantations or sacrifices to appease the offended god, and sometimes by violent treatment of the sick, to drive out the angry spirit. We may smile at, or pity them in their ignorance, but they are nearer the truth than those who deny the existence of disease or sin, or those who say of their departed friends, "They have paid the debt of nature."

Death is not the debt of nature, but the debt of the law of sin and death. Every sin is a coffin nail.

Had the race been living for thousands of years in the enjoyment of perfect health, social harmony and purity, and suddenly this condition had been reversed, and men found writhing in pain and in the grip of loathsome disease and dying, some seized with frenzy for killing and robbing one another, would they not seek to lay it to some new power not natural to man?

When God plants anything in a man's heart, it is that it may find expression. This expression is his will. If a father should tell a child to do a certain thing, and then when it was done punish the child for doing it, would he not be called a monster? What God puts into man's heart is his command, and he cannot punish one for obedience. Thus reason and the Word of God agree that sin is not a part of man's nature, but the incoming of a foreign power.

The law of sin works derangement in the divine order, and destruction to the products of natural law. As far back as history leads us, we see the traces of its working. We see the mighty struggle between good and evil. And after these millenniums mankind has not been able to shake off this mighty parasite. Yet some people say that the world is getting better, and that those who deny it are pessimists or religious cranks.

#### Testimony of Alfred Russel Wallace

Dr. A. Russel Wallace, who, working independently of Darwin, published simultaneously with him, the theory that natural selection was the origin of species,

gave the following observation on the state of the world not long ago.

"I have been meditating on the condition of human progress, and have taken a general survey of history, from the wonderful new discoveries in Egypt, going back seven thousand years, to the present day.

"I have come to the general conclusion that there has been no advance either in intellect or morals, from the earliest Egyptians and Syrians down to the keel laying of the latest dreadnought. If Newton or Darwin had been born in the time of the Egyptians, they could have done no more than the Egyptians did. The builders of the pyramids were every bit as good mathematicians as Newton.

"Now I have lived nearly a hundred years. During that time what can be said of our social environment? What progress has been made? In every detail of that progress, throughout all mercantile and manufacturing operations, there is nothing but abominable vice going on, every kind of cruelty to the poor and children, adulteration everywhere, and in every commodity, and lies everywhere. Everything is as bad as it can possibly be. There is not a single industry that has not been rigorously inspected, in order to see that the producer does not cheat his customer, or poison his employees or work them to death in unwholesome factories. There exists in our midst horrors never known before, and dreadful diseases never known before. Still nothing is done.

"Therefore, I declare that from top to bottom our whole social environment is rotten, full of vice, and everything that is bad, and until selection comes in and a thorough weeding out takes place, the rottenness and the badness and the vice will continue."

Dr. Wallace was a rationalist and cannot be blamed with religious prejudice; but his diagnosis agrees with what Scripture says would be the state of the world at the end of this age.

And his cure has already been tried in the most thorough manner. Of the families on the earth in the days of Noah all were weeded out except one, and that a most worthy one, "For Noah was a just man and perfect in his generations, and Noah walked with God." But that did not cure, because the law of sin and death was not destroyed from the world.

### III

#### THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS

Paul here gives his testimony that this law made him free from the law of sin and death.

In the seventh chapter he gives us a vivid picture of the struggle between the law of nature and the law of sin and death in his own being. In this conflict the law of sin and death comes out victorious, and he lies prostrate under

its power. The good he wanted to do he could not do, and the evil he wanted not to do he did. In his despair he cries out, "O wretched man that I am! who shall deliver me from the body of this death?"

Then apprehending the incoming of a new power he says, "I thank God through Jesus Christ, our Lord . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This has been the experience of every one who has gained the victory throughout the Christian age. So far as they have come under the law of the Spirit of life in Christ Jesus they have been delivered from the law of sin and death.

#### The California Blight

Some years ago the orchards of California were devastated by a blight called the San Jose scale. It baffled all efforts of scientists to put a check to it.

It had been brought to this country by some new varieties of fruit trees imported from Asia. Upon investigation it was found that it did little damage there because it was the natural food of a species of lady bug, very plentiful in that region.

A colony of these bugs was imported acclimatized and propagated and then turned loose in the affected orchards. This soon put a check to the blight. Although the disease still exists, it does little damage—the lady bug sees to that.

This illustrates what the law of the Spirit of life in Christ Jesus does to the law of sin and death. It is the more powerful and destroys it.

The law of sin takes the fairest and noblest fruit of the creation—man, corrupts it and destroys it. But the law of the Spirit of life in Christ Jesus unclasp its death grip and sets man free. It takes hold of these same victims with scarcely a shred of their original nobility and transforms them into the likeness of the Prince of life himself.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" 2 Cor. 3:18.

#### SHALL WOMEN PREACH?

About two years ago a Presbytery in the Synod of New York ordained a woman, the wife of a Presbyterian minister, to the gospel ministry. An appeal was taken to the Synod, and the Presbytery was ordered to rescind the ordination.

Just now the Church of England is agitated by one of its young women who preaches every Thursday morning to a large audience at The Temple Church, in London, of which she is associate pastor. As she is a member of the Anglican church, the bishop has prohibited her from preaching in The Temple Church. The case has not been concluded, and it is quite probable that other cases of similar character will emerge in America among the leading denominations.



# What Does "The Sun Stood Still" Mean?

By Professor Robert Dick Wilson, in *The Princeton Theological Review*

IN THE *Presbyterian and Reformed Review* for April, 1902, I published an article on "Lost Meanings of Hebrew Roots," in which I attempted to show that the signification of certain roots, which are more or less common in Assyrio-Babylonian, and whose meaning is perfectly clear from the inscriptions, was still known at the time when the Greek translation was made, but that in later times this signification ceased to be recognized by the Hebrews themselves; so that already in the Targums and in the Syriac and Latin primary versions it is no longer to be found.

I believe that I can now go a step further and say that I have found in the Babylonian a new meaning for a whole passage;—a meaning whose existence seems to have passed out of the knowledge of the Hebrews even before the time that the Greek version was made.

While reading through the lists of synonyms in a syllabary contained in the Cuneiform Texts, volume XIX, 19,<sup>1</sup> I found one in which the words *atalû*, *adûru*, and *da'amu*, are given.

Now, it is well known that *atalû* is the ordinary word in the astronomical tablets for "eclipse" and that the verb *adûru* means "to be dark." Recalling that the radicals *dm* are the root of the verbs occurring in Joshua 10:12, 13, I immediately turned up the passage and at once recognized that it would make good sense to render the form *dôm* in Joshua's prayer by "become dark," or "be eclipsed."

This led me to a further study of the works of Epping, Kugler, Thompson, Weidner, and Virolleaud, on the astronomy of the Babylonians, and I was delighted to find not only that the root *dm* is of not infrequent occurrence, but also that two other significant words of the Joshua passage are technical terms in the astronomical science of the Babylonians.

The most important of these terms, next to *dm*, is the technical use of *'amad* "to stand." It occurs frequently on the tablets to denote the point, or place, in the heavens at which a star ceases to go in one direction and begins its return journey to its starting point. To the naked eye, a star seems to "stand still" for a time before starting on its return passage, just as a runner in a race up and down a lane would stand still as he was turning to run back to the starting point. In a second sense, the verb is used for the "staying" of a star in a constellation, or house, of the zodiac.

The other technical word is the *h's* (Bab. *h's*) of verse 13, translated "midst" in the English version. While not deny-

ing that this word may and often does mean "midst," in Hebrew, as, for example, in "midnight" (*h'sh' hallaylâ*), it seems that in Babylonian in the two places where it is used in the astronomical tablets, it has the sense more usual in Hebrew of "half," being employed in the one case to denote the half of a cloud and in the other the half of the moon. According to this interpretation, it would mean in Joshua the period from midday to sunset, or ninety degrees.

## The Situation Cleared Up

I further found that in many places in Virolleaud's tablets treating especially of the sun and moon, both are said to be darkened together, the word for darkening being *dm*.

Proceeding from these data, I translated the passage in Joshua and saw that the whole situation was cleared up, except where it states, according to the common version, that the sun did not go in for "about a whole day." Having long ago come to the conclusion that this phrase does not mean what the English version implies, I made a new investigation of all the places where the preposition *kaf* (here rendered "about") and the word *tāmim* "whole," as well as its root *tāmam*, are employed in the Old Testament. The result of the investigation<sup>2</sup> was to confirm my opinion that the phrase should be translated "as on a completed (or ordinary) day."

It must be borne in mind by those who read my translation, that the verb *bô* is used in Hebrew for the "going in" of the sun, in the evening, and the verb *yāsâ* for its "coming out," in the morning. The Babylonian uses the same word for the "coming out" of the sun, but uses *erêbu* (from which the Hebrew derives *'ereb*, its term for evening) to denote the "going in," at sunset.

With this in mind, we can understand what Ben Sira means when he says that through Joshua the sun stood, one day becoming like two. He means apparently that the day of the battle had two comings out of the sun, one at sunrise and the other at midday, when it came out from behind the moon; and that it had two goings-in, one when it went in behind the moon and the other at sunset.

## How God Fought for Israel

This translation shows us, moreover, how Jehovah fought for Israel. It was not merely with storm and hail that the enemy was discomfited, but his very gods were compelled to hide their faces at noonday. At the prayer of Israel's leader, both of their chief deities, the sun and the moon, were darkened, or eclipsed. So, as we can well imagine would be the case, they were terrified

beyond measure, thinking that the end of all things had come; and they were discomfited and smitten and turned and fled.

Herodotus tells of an eclipse of the sun which occurred during a battle between the Lydians and the Medes, that scared both of the combatants so much that they stopped fighting and made an immediate peace.<sup>3</sup>

Later, after Xerxes had assembled his army for the invasion of Greece, an eclipse took place while he was still at Sardis which terrified him to such an extent, that only after a favorable interpretation of the eclipse by the Magi, who affirmed that it meant the destruction of the Greeks, would he proceed with his undertaking.<sup>4</sup>

So, also, our best modern observers tell us how all nature seems terrified by an eclipse, and how they, in spite of themselves, could not suppress a feeling of dread in the presence of this appalling phenomenon.

## The Law of Gravitation Not Involved

It will be perceived that the translation suggested does away with the miraculous character of the event in so far as it involves the solar system and the law of gravitation. It is true, also, that it runs counter to Jewish exegesis and to all the ancient versions, except perhaps the Greek, which is somewhat ambiguous and difficult of explanation.

Notwithstanding this, I confess to a feeling of relief, as far as I myself am concerned, that I shall no longer feel myself forced by a strict exegesis to believe that the Scriptures teach that there actually occurred a miracle involving so tremendous a reversal of all the laws of gravitation.

It can readily be understood how the Jewish interpreters of later times, either through ignorance, or because of their overwhelming desire to magnify their own importance in the scheme of the universe, should have embraced the opportunity that the ambiguous terms of this purely scientific account afforded them to enhance the magnitude of the divine interference in their behalf. But for us today there lies in this passage the more useful lesson of faith in God as the answer of prayer.

## The Lesson of Faith

How stupendous was the faith of Joshua as shown in his prayer! How immediate and complete was God's answer to that prayer! He who knew beforehand what Joshua would ask, had made all preparations to grant his request. For His are hearts and stars, and darkness and light, and faith and love and victory, excelling in their last-

<sup>1</sup>Cf. p. 50, I, 1 (4).

<sup>2</sup>Cf. p. 53, V.

<sup>3</sup>Bk. I, 74, 103.

<sup>4</sup>Bk. VII, 37

ing glory all the transient miracles of standing suns.

Lastly, mark that the inspired writer says that it was the extraordinary answer to the prayer of a man that made that day at Gibeon to be unlike every other day before or since. In following his interpretation of its significance, let us rest content.

I would suggest the following translation:

"Be eclipsed, O sun, in Gibeon,  
And thou moon in the valley of Ajalon!"

And the sun was eclipsed and the moon turned back, while the nation was avenged on its enemies. Is it not written upon the book of Jasher?

"And the sun stayed in the half of the heavens,

And set not hastily as when a day is done.

And there never was a day like that day before or since, in respect to Jehovah's hearing the voice of a man."

#### Astronomically Probable

The Standing Still of the Sun (Josh. 10:12-14).

The very interesting interpretation of this famous passage suggested by Professor Wilson appears highly probable from the astronomical standpoint.

It is unfortunately impossible to determine at what dates total eclipses of the sun were visible in Palestine during the probable period of the Hebrew conquest, without long and laborious calculations, which can not be undertaken at present. Oppolzer's *Canon der Finsternisse*, which gives exact details concerning the times and places of visibility of all eclipses since the year 1208 B. C., is not available for earlier times.

It is, however, of interest to note that, between this date and the Christian Era, there were seven solar eclipses which were total, or very nearly so, in southern Palestine. The earliest of them, on September 30, 1131, B. C. was total shortly after noon in almost exactly the region of Joshua's battle.

It seems quite probable therefore from the scientific standpoint that there may have been an eclipse in this same region several centuries earlier, which would satisfy all the conditions. Could this be established, it would throw most welcome light upon the chronology of this early period.

It is very desirable that this question should be fully investigated; but in the present strenuous times the writer has not time for the heavy computations involved.

Princeton University Observatory.

Henry N. Russell

#### TO BE OR NOT TO BE

I'd rather be a Could Be

If I could not be an Are,

For a Could Be is a Maybe

With a chance of touching par.

I'd rather be a Has Been

Than a Might Have Been by far;

For a Might Have Been has never been

But a Has Been was once an Are.

—Stanford Chaparral.

## Notes and Suggestions

J. H. Ralston

### A VIGOROUS CHURCH

Rev. O. R. Palmer is pastor of the Barachach Church of Philadelphia, an independent organization. The membership is but a little more than 300, there having been 98 baptisms during the last year. The church supports eight missionaries, and some workers in the home land. The total receipts for the year were \$14,177.02 of which about \$6,500 went to missions.

### THE GOSPEL IN PRINT

Rev. J. W. Corry, superintendent of the Gospel Mission in Wheeling, W. Va., although not a man of the universities and not occupying a prominent pulpit, has the honor of very frequently having his sermons printed in the daily press of that city. In the *Intelligencer* of August 22 his sermon on the gospel appeared, filling nearly two columns. Running through the sermon is the thread of recognition of the doctrine of the returning Lord.

### AMERICAN CLERGYMEN IN ENGLAND

On a single page of the *British Weekly* of July 22, the following American clergymen were spoken of in connection with pulpit work in London: Dr. Henry Van Dyke, Dr. Parkes Cadman, President J. B. Gambrell, President E. Y. Mullins, Dr. Douglas Adam, Dr. William P. Merrill, Dr. G. G. Atkins, and Dr. George Truett. A number of prominent English clergymen are in America reciprocating the services of their American brethren.

### DR. MCARTHUR'S GOLDEN WEDDING

Dr. Robert Stuart McArthur and Mrs. McArthur, of New York, celebrated their golden wedding, August 4. Dr. McArthur was the famous pastor of the Calvary Baptist Church for more than forty-two years. He is well known as a preacher and a lecturer all over the country. Mrs. McArthur's grandfather, father, husband, and son are all Baptist ministers. Although Dr. McArthur is in his eightieth year, he retains all the vigor in platform speaking and pulpit discourse of his earliest years.

### A NEW PROFESSOR OF THEOLOGY

Rev. Daniel Edwards Jenkins, Ph. D., D. D., has just been chosen as professor of theology at the Presbyterian Theological Seminary at Louisville, Ky. Dr. Jenkins has had many years of experience as professor of theology in the theological seminary of Omaha. He is considered conservative in his theological views, and is highly recommended by Dr. Benjamin B. Warfield of Princeton Theological Seminary. The

Moody Bible Institute is interested in the Louisville seminary as it is frequently represented in the student body of the seminary by its graduates.

### A NEW EVANGELISM

A godly man in Victoria, Australia, places Scripture texts, as illustrated in the accompanying picture, on his home



and the surrounding buildings that are under his control. His neighbors have made complaint but he persists in his purpose, and in that way is constantly witnessing for righteousness.

### DAILY VACATION BIBLE SCHOOLS

These schools in Chicago during the vacation season just past made great advance over any previous year. The Baptists had 61, the Presbyterians 56, the Methodists 29, the Congregationalists 22, the Disciples of Christ 7, other denominations 15, and unaffiliated 9. The number of paid teachers was 123, and volunteer teachers 231.

Among the Presbyterians the total enrolment was 5,764, with representatives from some 34 nationalities. Church affiliation showed 2,386 Protestants, 1,632 Roman Catholics, 37 Greek Catholics, 16 Greek orthodox, 69 Jews, and 568 not designated.

### JAMES WHITFORD BASHFORD

An illustrated lecture telling the remarkable life-story of Bishop Bashford, called the "Ambassador of Christ to China," has been issued by the Board of Foreign Missions of the Methodist Episcopal Church.

Born in comparative poverty and having worked his own way to college, he was studying for the law at Wisconsin University when Mr. Moody led him to Christ and won him for the Christian ministry. He began his service in a mission church over a fish market at Boston, and when he was made bishop he was called to Chicago, but chose China for his field. Dr. Speer has said of him: "There is no one man who has rendered greater service to the missionary cause in our generation than has Bishop Bashford."

Moody Bible Institute Monthly

## ALFRED DAY

Alfred Day has been "promoted." Perhaps unknown to newer Y. M. C. A. workers, he is well remembered by those who have been longer in the service. For twenty years, beginning with 1892, he served successively as general secretary of the Ontario, Michigan and New York Sunday-school Associations. His excellent platform ability and gentleness of character made him a multitude of friends throughout the International field. On the morning of July 15, through heart failure, he passed away quietly at Syracuse, N. Y. His friends everywhere will miss him, and will remember gratefully the contribution of his life, which was so generously given, that little children might come unto Him.—*The International Searchlight*.

## RURAL RELIGIOUS DESTITUTION

Gradually are the Christians of America awakening to the dire need of the rural sections of the country. There are wide areas in many of the old States of the country as devoid of the gospel as the heart of Africa or China. Naturally bright American children are growing up without any knowledge of Jesus



Seven Bright Children in Mountains of Northern New Jersey, Never in Sunday-school

Christ, having no opportunity of attending religious services or Sunday-school. We attach a picture of a mother and seven children, and none of these children has ever been in a Sunday-school.

## ELIHU ROOT'S IMPRESSIONS

Mr. Root was deeply impressed by what he saw during his recent visit to Europe. In the region of the battle fields of France, speaking of the American cemetery at Romagne, he says:

"On the edge of the Forest of Argonne, near the ruins of Nantillois, I saw a great American army. It was camped for eternity. There they were, 28,000 strong, drawn up for a review which the generations of the future will pass in reverence. Twenty-eight thousand white crosses stretched their arms above the immaculate field which equalizes all those it covers with its green carpet.

"Over at Saint Mihiel, at Verdun, at Chateau Thierry and twenty other places, in the shadow of the same white

crosses, are the sons of the great sister nation. The French bow before these tombs with greatest piety."

## THE SCOFIELD REFERENCE BIBLE

"In view of recent attacks from certain quarters upon the *Scofield Reference Bible*, which has been and is so greatly owned and blessed of God, we hereby declare our agreement with its general teachings and urge the children of God everywhere to study it and to encourage its wider circulation."

George L. Alrich, Charles A. Blanchard, W. Irving Carroll, Lewis Sperry Chafer, Rollin Thomas Chafer, Charles C. Cook, John A. Davis, William Evans, Frederic W. Farr, Henry W. Frost, Arno C. Gaebelain, J. H. Gauss, James M. Gray, George E. Guille, W. B. Hinson, Herbert MacKenzie, James H. McConkey, L. W. Munhall, R. E. Neighbour, Henry Ostrom, William L. Pettingill, P. W. Philpott, Paul Rader, W. B. Riley, Robert M. Russell, B. B. Sutcliffe, W. H. Griffith Thomas, W. Leon Tucker, A. B. Winchester.

## WILLIAM G. MACADOO OPPOSES WINE AND BEER

Mr. MacAdoo, former Secretary of the Treasury of the United States, and a prominent candidate for nomination for president on the Democratic ticket, on the evening of September 8, gave out the following statement, which will be hailed by temperance advocates with delight:

"Prohibition means prevention, and does not mean license in any form. To permit the sale of light wines and beers is to open a crack in the door of prevention and once the crack is open the door is wide. It is impossible to administer a light wine and beer law in such a manner as to prevent the gravest abuses.

"It is a notorious fact that all drunkards begin by drinking light wines and beer when young, and as the appetite grows the desire for stronger drink is developed. If we turn loose upon the country light wines and beer, the greatest victory ever achieved for helpless women and children would be thrown to the winds.

"If congress can, by a mere majority vote, with the approval of a favoring president, license light wines and beer, then prohibition, which required a two-thirds vote and a presidential approval, plus the consent of three-fourths of the states, can be nullified by a majority of congress with the approval of the President.

"Every man and woman voter who puts the welfare of children and humanity above the mere gratification of harmful appetites should see to it that the next congress does not destroy the prohibition amendment."

## THE LEAGUE OF NATIONS

The Wesleyan Methodist General Conference of England recently unanimously and enthusiastically adopted

the following resolutions according to a report, in the *British Weekly*:

"The Conference reaffirms its whole-hearted support of the League of Nations, and its strong conviction that all Christian churches should unite in the attempt to place international relationships upon a basis accordant with the teaching of Christ.

"Believing that the need for united Christian effort to this end is urgent, the Conference appoints a joint committee representative of the Missionary Society and of the Temperance and Social Welfare Committee, and authorizes the committees so appointed to approach the Christian churches of this and other countries with a view to common action designed to make the League of Nations the effective instrument of reconciliation and righteousness in international life.

"Further, the Conference warmly commends the work of the League of Nations Union, and urges our people to co-operate in the formation of branches of the Union and the enrolment of members."

## ANOTHER MOVEMENT TOWARDS CHURCH UNION

The Archbishop of Canterbury has said with reference to the recent conference at Lambeth on the subject of church union: "The appeal is directed to the orthodox churches of the east and to the great Roman communion of the west, no less than to the free churches which have grown to maturity among the Anglo-Saxon races. Its scope is so wide that there can be no doubt large numbers of the bishops who issued it had in mind those of our kith and kin in the great Presbyterian, Methodist, Baptist and Congregational communions with whom, although they are separated from the church, the Anglican communion has so much in common, both in faith and in practice."

Describing the plan of union, the Archbishop further says: "The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican church might hope to absorb other communions are frankly abandoned. What is needed is a new structure, simple enough to begin at once, but large enough to include all."

The appeal of the conference was made public August 12, and it is understood that the bishops voice their belief that visible unity of the church will be found to involve acceptance of the Bible and of the Nicene and Apostles' creeds, the sacraments of baptism and communion and a ministry acknowledged by every church as possessing not only the inward call of spirit, but also the commission of Christ and the authority of the whole body. No loose federation of independent churches is contemplated, but rather a real organic unity based on fundamentals, in which there should be ample room for groups with their own outlook and for methods such as John Wesley originally contemplated.



# Young People's Society Topics

John C. Page

## October 10 Bible Verses that Help Psalm 119:33-40

In the verses constituting our Scripture lesson the psalmist cries out for knowledge of the divine way, for understanding to keep the divine law, for motive power to walk in the divine commandments, for inclination of heart unto the divine testimonies, and for quickening in righteousness. All these desires and aspirations find their fulfillment in the revelation of God to the human heart through His Word.

This psalm is full of "verses that help." The theme is the law of God in its relation to the individual soul. The primary meaning of the word "law" is teaching, or instruction. The German version calls it the Christian's A B C of the praise, love, power and use of the Word of God. It is full of aspiration, confession, petition, and determination. The personal element is prominent. It shows the human heart unboasting and unburdening itself.

It is a good test of our spiritual life and experience. The writer lived at a time when the full counsel of God had not been revealed. His light was not as great and glowing as ours. Yet how few of us can match him in the record of his spiritual achievements! Notice just a few of the past and present experiences of the writer as expressed in the Revised Version:

1. "I have laid up thy word in mine heart" (v. 11).
2. "I have rejoiced in the way of thy testimonies" (v. 14).
3. "I have chosen the way of faithfulness" (v. 30).
4. "I have loved thy commandments" (v. 47).
5. "Thy statutes have been my songs" (v. 54).
6. "I have refrained my feet from every evil way" (v. 101).
7. "I have taken thy testimonies as a heritage forever" (v. 111).
8. "I have longed for thy salvation" (v. 174).

A good suggestion for the study of this psalm is made by Andrew Murray in his book *Be Perfect*. He urges the reading of the psalm with the accent on the words "thou," "thee," and "thy." He advises the use of these words as in personal intercourse with the living God, using them in the assurance that He listens and approves.

Many have testified to the fact that this psalm is full of "verses that help." Jonathan Edwards said that he knew of no part of the Holy Scriptures in which the nature and evidences of true godliness are so fully delineated as in this psalm.

John Ruskin says, "It is strange that of

all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my child's mind most repulsive—the One Hundred and Nineteenth Psalm—has now become of all the most precious to me in its overflowing and glorious passion for the law of God."

It would be well for the leader of this meeting to assign certain verses from this psalm to be committed to memory, and to be repeated at the young people's service. In this way the verses would become "verses that help."

## October 17 Christian Principles in Politics Luke 22:24-27

In the Scripture lesson our divine Lord exalts service to the highest place. No better description of His own ministry on earth can be found than in the words of verse 27, "I am among you as one that serveth."

There are many avenues for service. Politics is one, and into this sphere of human activity Christian principles ought to be carried, but this can be done only by Christian men; men who are not vaguely religious, but who have had a definite Christian experience; men who have faith in Jesus Christ as the Lamb of God bearing away the sin of the world, and who in response to that faith, have come to know the power of God unto salvation. Such a man can carry Christian principles into politics. Their acceptance by his political friends or foes is another matter. The world has never been ruled on genuinely Christian principles, and it cannot be, until men become definitely Christian. The ignoring and obscuring of this fact is the root error in all our religious, social, and political schemes for world uplift. This does not imply that Christians should stand aloof from all such effort, but it does mean that respectability and rehabilitation shall not be regarded as the objective but that regeneration in its scriptural meaning shall be the only goal, for without this there cannot be vision of, or entrance into, the kingdom of God. (See John 3:3-5.)

Not many Christians of the positive type are leaders in the field of politics. William Jennings Bryan is the most conspicuous example. In a recent address, we heard him refer to the great spiritual truths of the new birth, and union of soul with Christ, in language born of experience, and with much fervor. Doubtless this is the secret of his exemplary public life, for both among political friends and foes he is recognized as a good man, one who has maintained his integrity throughout the strife and turmoil of a political career, while many

others have sold out to newspaper popularity, or financial interests.

Christians should do their utmost to carry their principles into politics, using their votes and their influence for the promotion of righteousness in civic and social life. The enemies of good government are well organized, and are conducting an active propaganda to promote their own interests. The anarchistic alcohol traffic is about to play its last card in the endeavor to massacre or modify the prohibition amendment. Let every member of our Young People's Society get to work for the salvation of others and to help defeat lawlessness and crime.

## October 24 Lessons from Recent Events Luke 13:1-5

The moral lesson, repent or perish, which our Lord taught in these verses, was based on two recent events. The Galileans who perished were possibly the band of men led by Judas of Galilee, who advocated that Jews should not pay tribute to the Romans. He is referred to in Acts 5:37 as a man who "drew away much people after him." It is believed that a detachment of these men were caught by the Roman soldiers, and put to death while they were offering sacrifices. This would explain the words, "the Galileans whose blood Pilate had mingled with their sacrifices."

The tower of Siloam which fell upon the eighteen men, was probably one of the towers of the city wall near the pool of Siloam. Concerning this fall no record is given.

The interpretation of events is not an easy task. To the popular mind the men who perished in these two events were signal examples of the divine judgment. But our Lord corrects this false impression and teaches that all unrepentant ones shall likewise perish. In other words, He tells them that the judgment of God is upon all impenitent sinners, and that judgment will be personal and without remedy unless repentance takes place and the salvation of God is received through faith in Jesus Christ. John 3:36 verifies this.

The outstanding words in these Scripture verses are "unless ye repent." They need to be sounded out with clearness and force today. Lessons from recent events emphasize this. At a large and representative gathering held in Chicago a few weeks ago, one of the speakers said, "This past decade of the twentieth century is going to be pointed out by the historian as a decade of falling dynamics." Undoubtedly this statement is true. Lofty idealism has failed. The sacrificial spirit manifested during the war led many people to believe and assert that the only thing needed to transform mankind was a lofty ideal. The frailty and corruption of human nature, and its inability to maintain its loyalty to ideals were forgotten or ignored. The "fourteen points" constituted a fine system of international ideals,

but evidently fourteen additional ones are needed to supply sufficient incentive and dynamic. Democracy is another example of fine ethics, lacking the dynamic for realization. "Man's inhumanity to man," otherwise known as "profiteering," has recently had a display in this democratic country of ours without historic precedent or parallel. Education also demonstrates the need of moral dynamic coming from some other source. Men are willing to accept the priceless privileges of an education, such as our Christian civilization can give, and then turn around and fight the civilization that made this education possible. Witness Elihu Root of New York, a man whose mental attainments and brilliant career were the outcome of the education of a Christian civilization. As the special attorney of the national liquor dealer's association he consents to use his power to plead the cause of the outlawed liquor traffic, the most reprehensible organization the world has ever known. For the sake of dollars, this traffic and the men who manipulate it are willing to defile, destroy, and damn human kind, under the camouflage of personal liberty. Truly the heart is deceitful above all things, and desperately wicked.

What are the lessons from recent events? First, the need of moral dynamic. Second, the gospel is that dynamic of God, to save men from their own powerlessness, as well as from their guilt. Third, the message of the church in the twentieth century must be the same essentially as in the first century, namely, repentance toward God and faith in our Lord Jesus Christ. (See Acts 20:21.)

October 31

### Making Prohibition Effective

Matthew 12:43-45; Jeremiah 31:33, 34

This is a timely topic. It is not closely related to the Scripture verses. The new covenant promised in Jeremiah 31 is not prohibition, but something vastly better. It is possible for the demon of drink to be driven out, and other evils enter in, but this possibility must not hinder us in our fight against the drink demon, or its representative, the liquor traffic.

The continuance and enforcement of prohibition depends on the election of a dry Congress. Both of the presidential candidates are, according to good authority, one hundred per cent wet and cannot be relied upon to aid prohibition, other than to enforce the laws which are passed. This being so, it is important that representatives be elected who will stand against another nullification or modification of the prohibition amendment. The liquor traffic is making, and will continue to make, a desperate effort to nullify or neutralize this amendment. They are trying to defeat the congressmen who passed the Volstead enforcement act. They have also started a nation-wide campaign to elect legislators and congressmen who will

vote to restore the liquor traffic by maintaining state and national enforcement laws, so as to promote the unhindered sale of beer and wine. This would be the entering in of the thin end of the wedge, with the purpose of restoring the whole traffic. While it may be impossible as yet to submit to Congress a wet constitutional amendment because of the requirement of a two-thirds vote, yet it may be possible to submit a wet amendment to the enforcement act, which would require only a simple majority for its passage. This fact ought not to be lost sight of.

It becomes every member of the Young People's Societies everywhere to be alert in this matter. Use your vote and use your influence to get others to vote. Explain the situation to other voters, and show the importance of protecting the enforcement measure in the state Legislature and in the national Congress.

The marvelous benefits of prohibition cannot be doubted. The following in-

stance is but one of the great number that may be cited, but it will suffice to show the beneficial results already obtained:

"The famous Peoria (Ill.) House of Correction opened in 1879, is now closed because of lack of tenants. Prohibition is responsible. Peoria was the great distilling center of the United States. Quite naturally there was need of a work house. At times the institution sheltered 136 prisoners. J. W. Brodman has been superintendent for the past 30 years. He computes that during his incumbency no less than 38,000 prisoners were sheltered, the great majority being sent over for intoxication.

"With the closing of the saloon the number of prisoners dwindled. Of late the small list of prisoners made it imperative that the institution be closed, and the prisoners from the various justice courts be sent to the smaller city prison. The closing of the prison is an epoch in the history of Peoria."

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

## BAPTISM AND SALVATION

H. H., Stanford, Neb.

The accounts in Acts 9:17,18 and 22:16 would indicate that Paul received the Holy Spirit before he was baptized. The experience of Cornelius and his household (Acts 10:47) was similar. This is the reverse of the order in Acts 2:38 and 8:16. A person may be unsaved, though baptized, and also saved though unbaptized. No external rite saves under the gospel. Salvation is solely by faith. The Holy Spirit is given when we believe (Eph. 1:13, R. V.).

## A SPURIOUS TEXT

C. V., Muskegon Heights, Mich.

1. Yes; it is quite true that a portion of 1 John 5:7,8 is spurious. The Revised Version omits the interpolation. The change in no way affects the doctrine of the Trinity, however, and the personality of the Holy Spirit is still retained in the text: "And it is the Spirit that beareth witness, because the Spirit is truth" (v. 7).

2. No statement of the Russellites or of anybody else, can alter the fact of eternal punishment of the wicked as stated in Matthew 25:46.

## THE TEMPLE IN HEAVEN

M. M. M., Santa Cruz, Calif.

In the Revelation, chapters 11, 14, 15, and 16, repeated reference is made to a temple or sanctuary in heaven, but in chapter 22 we are told that there is no temple; not "in heaven," as the questioner states, but in the New Jerusalem (21:2). The conditions have completely changed. In John's day, and at present, there is a temple in heaven, but in the Holy City which is to descend out of heaven when the present heaven and earth are passed away (21:1), there will be no need of any temple, for "the Lord God the Almighty, and the Lamb, are the temple thereof" (Rev. 21:22).

## CONTENTS OF THE ARK OF THE COVENANT

M. M. M., Santa Cruz, Calif.

Hebrews 9:4 states that the Ark contained the golden pot of manna, Aaron's rod, and the two tables of stone; while in 2 Chronicles 5:10 the statement is made that the Ark contained only the two tables of stone. The statement in Chronicles may mean at that time, with the inference that the rod and the manna also were formerly in the Ark. The pot of manna and Aaron's rod were commanded to be laid up "before Jehovah" and "before the testimony." Some have thought that this must mean beside the Ark, but it is safer to accept

Paul's statement that they were within the Ark.

## AMALGAMATION OF CHURCHES

R. L. L., St. Paul, Minn.

The union of two weak churches in a small community into one self-supporting church would seem to be both desirable and economical. In this instance no essential doctrines would need to be surrendered. The acceptance of the Bible as the only rule of faith and practice might be sufficient. The chief obstacles to union would probably arise from the denominational affiliations of one of the churches, or in the use or acquisition of the church property. But where a union is really desired and prayerfully sought for the glory of Christ, it can usually be brought about. There must be, however, no self-seeking, but each must act for the good of the other and for the advancement of Christ's cause.

## THE SECOND COMING OF CHRIST FUNDAMENTAL

R. J., West Pittston, Pa.

Some teachers of the Bible minimize the doctrine of the second coming of our Lord, even in a so-called Bible conference; but this ought not to disturb us, for such teaching is an unwitting fulfillment of prophecy (2 Pet. 3:3, 4). In our opinion the doctrine of the second coming is fundamental for the following reasons: (1) In order to fulfill and to validate the Scriptures, of both the Old and New Testament. (2) In order to complete the salvation of those who have believed on Him (Rom. 8:23). (3) In order to restore all things (Acts 3:21; Rom. 8:18-21). (4) In order to bring to an end the present evil order of society and to judge the wicked (2 Thess. 1:7-10). (5) In order to reign in glory and to reward His own (1 Thess. 4:14-17; Rev. 20:6).

## THE VALUE OF THE LAW

J. W. B., Meriden, Conn.

The laws of the Old Testament are commonly divided into legal and ceremonial. The Ten Commandments may be considered general because of the great principles underlying them. The value of these laws lies chiefly (1) in their revelation of the holiness of God, and (2) in the perfect standard he establishes for man. There is no salvation through them, because no man ever can perfectly keep them. The Christian is under the law of Christ, having been redeemed from "the curse of the law." Christ is the "end of the law unto righteousness to every one that believeth." The Christian is not under law but under grace.

The law is perfect, and is not done away by Christ. The Old Testament law is still in force, but not for those who are saved by Christ.

Concerning the laws of offerings they are wholly Jewish, but for us they have a distinct typical value in helping us to understand the sacrificial and mediatorial work of Christ.

## DID CHRIST REDEEM HIMSELF?

A. P. R., Union Point, Ga.

**Question:** Please explain Hebrews 13:20 in connection with the statement upon page 44 of Pratt's *Studies in the Book of Genesis* that Christ "had necessarily to redeem Himself."

**Answer:** The passage in Hebrews does not speak of the redemption, but of the resurrection of Christ. While it is true, as Mr. Pratt quotes, that "Jehovah laid on him the iniquity of us all," and that too, in a very real sense, we fail to see how Christ would therefore need to make any atonement for Himself. Atonement and redemption are for sinners. The fact that Christ was our sin-bearer in no way made Him a sinner who needed redemption for Himself. It was only because of His sinlessness that He was fitted to be the Redeemer of others. Our sins being laid upon Him, although "He could not get rid of them," could not possibly have any moral effect upon Him. Christ took the sinner's place and died in his stead, but in doing so, He did not need to "redeem Himself" for He was sinless.

Hebrews 13:20 should be interpreted in the light of Hebrews 9:14-18 and 2:9. Christ offered Himself "without blemish" to God "through the eternal Spirit." Therefore His blood is efficacious. It seals the "eternal covenant" with the Father. He "tasted death for every man," made redemption possible for all, and therefore is now "crowned with glory and honor."

## BRIEF MENTION

W. H. R., Morgantown, N. C.

Yes; Baptism and the Lord's Supper are ordinances of the church, and the "great commission" was given to the church.

J. B. E., Pretty Prairie, Kan.

No; if the Church is to be caught up to meet Christ in the air, there will be no need for some place which is specially prepared for her upon the earth during the three and one half years of the great tribulation.

C. P., Van Wert, O.

People die early for a variety of reasons; namely, because of inherited weakness of constitutions, ignorance and carelessness, contagious diseases, improper habits, and accidents, as we call them. Back of all lies sin. No; we should not blame early deaths upon God.

We know of only one kind of repentance, and that is repentance of sin, which every person needs, even though brought up in a Christian home.

Moody Bible Institute Monthly



W. B. H., Summerville, Ga.

You will find our views upon Christian tithing discussed in the April number of the *Christian Workers Magazine*, page 639.

As to the method of calculating, it is one tenth of the gross income of one's business or salary; that is, after the purely business expenses are deducted, and before any personal or household expenses are deducted. This may be done weekly, monthly, or at any other fitting time.

J. O. H., Royal, Ia.

For the most recent discussion of the Nephilim, or fallen angels, see the article by Rev. James M. Gray, D. D., upon "Spiritism Before the Flood," in the May number of *The Christian Workers Magazine*.

M. M. M., Santa Cruz, Calif.

The meaning of "voluntary humility" in Col. 2:18 is to make a show of humility by one's own will power, which is not the humility produced by the indwelling Spirit of God. Such a humility in reality is vanity of mind and fleshly. See latter part of the verse.

H. G. S., Excelsior, Minn.

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E. B. S., Minneapolis, Minn.

We cannot say that it was wrong upon the part of Solomon to build so costly a Temple for it was necessary for him to carry out the plans which had been furnished to David by God (1 Chron. 28:19). Besides God is worthy of our best (2 Chron. 2:5). Nothing is said about any burden of taxation being put upon the people. It would appear that David and the princes contributed most of the cost.

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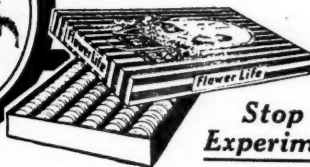
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# Sunday-School Department

## Exposition of the International Lessons

By P. B. Fitzwater

October 10

### Baptism and Temptation of Jesus Matthew 3:13-4:11

Golden Text:—"This is my beloved Son, in whom I am well pleased."—Matthew 3:17.

In many books, so-called lives of Christ, and by many Bible teachers, the baptism and temptation of Jesus are presented as a part of His preparation for His great work. These were not preparatory, but the formal entry of the King upon His mission. In the baptism we have the act of dedication of Himself to His work which made full a righteousness; and in the temptation, the first conflict with the Devil whose works He came to destroy.

#### I. The Baptism of Jesus (3:13-17)

While the forerunner was discharging his office, the King emerged from His seclusion at Nazareth and demanded baptism at John's hands. The incongruity of this with the purpose of baptism brought from John a protest, but Jesus' explanation was satisfactory, so John baptized Him. Touching Christ's baptism, note:

1. Its significance. (1) Negatively. (a) It did not mean His own obedience to the commandment of God, because His entire life had been lived entirely within the will of God. Not a moment in his entire life but what was lived entirely in accordance with the Father's will. (b) Not because he had sin, for He was absolutely sinless, harmless, undefiled, separate from sinners. This separation was so complete that even the Devil could find no occasion against Him (John 14:30). (2) Positively. Its significance is found in harmony with the central purpose of His coming into the world, which was to secure for His people salvation through death, burial and resurrection. This act was the official entrance upon His work. It was an act of consecration on His part to the work of saving His people through sacrifice.

Baptism is a sinner's ordinance. Christ was baptized not because He had sinned, but because He took the place of sinners—to be a substitute for them. He was so devoted to them that He entered upon His mission by submitting to the ordinance, which typified death, burial and resurrection. In this, He who knew no sin, was made sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21). Water baptism means identification with Christ in death, burial and resurrection (Rom. 6:3-6).

2. Approval from the Opened Heavens (vv. 16, 17). Immediately following His consecration to His work, the heavens were opened and the Spirit came and

abode upon Him, followed by words of approval from the Father. All these were essential for the work upon which Christ now entered—revelation (heavens opened), inspiration (dove abode upon Him), and approval (words from the Father).

#### II. The Temptation of Jesus (4:1-11).

Being thus commissioned for His work, His ability to meet the one whose destruction He had come to accomplish must be demonstrated (Heb. 2:14). This temptation was the opening battle of the dreadful conflict between Christ and Satan. In this struggle, note:

1. The Combatants. (1) Jesus Christ, the divine Man, now entering upon His mediatorial work. He went immediately from the place of anointing and heavenly recognition as the Son of God to meet the arch-enemy of the race. (2) The Devil. He was a real person filled with cunning and malice.

2. The Battle Ground—the Wilderness of Judea. The first man was tempted in a garden with the most pleasant surroundings and failed; the second man was tempted in a bare wilderness and gloriously triumphed.

3. The Method of Attack. Since, as our Redeemer Christ sustains a threefold relationship, the Son of Man, the Son of God, and as Messiah, each one was made a ground of attack. (1) As Son of Man. This was a test of the reality of His humanity to demonstrate whether the humanity which He obtained through the virgin birth was real. The appeal was made to the instinct of hunger. Hunger is natural and sinless. There could be no life without hunger;—the sure sign of life is hunger. Hunger is not the result of sin. Having been forty days and nights without food, as a normal man, Christ had a craving appetite. While the appetite was not sinful, to have satisfied it in a wrong way would have been sin. This is a method by which Satan causes most of us to fall—doing a right thing in a wrong way. (2) Son of God. It was to test as to whether this personality which had taken upon itself humanity, was divine. The Devil quoted from a Messianic Psalm to get Him to presume upon God's care. God does care for His own, but to neglect common precaution to do the uncalled for thing just to put God's promise to a test is to sin and fall. Satan is tempting men today to do the spectacular thing in order to get publicity, to gain the ears of the people. (3) As Messiah. Christ's mission as Messiah was to recover this world from the Devil. The Devil offers to surrender to Him on the simple condition that He adopt

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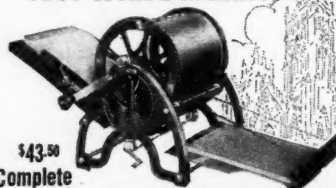
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October 17

## Jesus Begins His Galilean Ministry Matthew 4:12-25

Golden Text:—"Repent, for the kingdom of heaven is at hand."—Matthew 4:17.

Jesus began His official work as Messiah at Jerusalem, where He presented himself to the heads of the Jewish nation. John records the events of His Judean ministry.

### I. The King His Own Herald (vv. 12-17).

1. The Reason for This (v. 12). The news of the imprisonment of John the Baptist caused Jesus to forsake Judea and go into Galilee. The fate of John He accepted as foreshadowing His own. The rejection of the forerunner meant the rejection of the King whose advent he proclaimed. Because of this He withdrew from the metropolis and went to the remote regions where His work would attract less attention. This was an act of prudence on His part. When the people wilfully reject the truth and attempt to do violence to the messenger, he should turn from them unless specially directed otherwise.

2. To Whom the Proclamation is Made (vv. 13-16). The people in Capernaum. This was done in fulfillment of a prophecy in Isaiah 9:1,2. These people did not enjoy such privileges as those around Jerusalem. This was one of the darkest and most corrupt of the provinces, and now it is getting the light first. This foreshadowed the present age when the grace of God would reach out to the Gentiles. But this is just like the Lord. He did not come to call the righteous, but sinners to repentance. Grace comes to the lowest and most despised. Where sin abounds, grace much more abounds. It should be our business, like the Master to go to the most benighted souls with the message of light and life. Those who refuse or neglect this do not deserve to be called followers of Christ, for the disciple imitates his Lord.

3. His Message (v. 17). "Repent,

for the kingdom of heaven is at hand." This is the same kingdom which John the Baptist and the Old Testament prophets proclaimed. It means the Messianic earth-rule of Jesus Christ. This is not our message, for ours is the gospel of the grace of God through faith in the finished work of Christ. We should call upon men to repent and believe the gospel of Christ's death for their sins and resurrection for justification. The time is coming when heralds will again announce the coming of the kingdom, and the King Himself will come forth from the heavens to establish His mediatorial kingdom. For this we pray when we intelligently say, "Thy kingdom come." Then shall the light break forth which shall illumine the whole earth.

### II. The King Summons Servants to His Side (vv. 18-22).

1. His Command of Authority (v. 19). He did not use arguments, but issued the mandate. The King's voice is autocratic. To command is the King's prerogative, not to argue or intreat. Happy is the man who has learned to recognize this!

2. The Station of the Servants Called (vv. 18, 21). They were men of lowly birth—fishermen. God chooses the foolish things of this world to put to shame the mighty, that no flesh might boast before Him (1 Cor. 1:26). These men were from the ranks of the employed. The Lord never gets His servants from among the unemployed. A lazy man has no place in Christ's kingdom.

3. They Were Called to Definite Service (v. 19). "I will make you fishers of men." He had previously called them to be disciples (John 1:36-42). He now called them to service. This call, then, was not the gospel call to sinners, which is always, "Believe on me," but the call to service, of those who have already heeded the call to discipleship. The qualities which made them good fishermen—patience, bravery to face the storm and the night, the perseverance which toiled all night though no fish were caught—would make them good fishers of men.

4. Their Prompt Obedience (vv. 20, 22). They gave up their business and homes, not even inquiring where their salary was to come from. They put their trust in Him who called, believing that He was able to supply their needs. There is no time for delay when the King commands. There is no time for questions, for the King's business requires haste.

### III. The King's Triumphant Progress (vv. 23-25).

He went the whole rounds of Galilee, teaching the Scriptures, preaching the gospel of the kingdom, and healing all manner of diseases. He did a three-fold work:

1. Teaching the Scriptures in the Synagogues (v. 23). The revelation of God needed to be explained. This is what He was doing at Nazareth (Luke



4:16-22). This is the prime duty of every minister.

2. Preaching the Glad Tidings of the Kingdom (v. 23). The King who was present and was heralding His own mission was ready to establish His kingdom if they would have been willing to receive Him; but He presented His claim as though the kingdom would have then been established.

3. Healing All Manner of Diseases (v. 23). There was no form of disease which He could not cure. So abundant was His success that "His fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those who were possessed with devils, and those which were lunatic, and those who had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan" (vv. 24, 25).

#### October 24 What the King Requires Matthew 5:1-48

Golden Text:—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

The so-called "Sermon on the Mount" is the King's proclamation of the laws which obtain in His kingdom. These laws do not set forth terms of salvation to sinners, but the principles of life which shall obtain when Christ reigns on earth.

#### I. The Characteristics of the Subjects of the Kingdom (vv. 1-12).

These characteristics are set forth in the nine Beatitudes.

1. The Consciousness of Utter Spiritual Poverty (v. 3). "Poor in spirit" does not mean to be without money (Isa. 66:2), but to come to the end of self in a state of absolute spiritual beggary, having no power to alter one's condition or to make one's self better.

2. A Profound Grief Because of the Spiritual Insolvency (v. 4). The mourning here is not because of external grief, but because of the keen consciousness of guilt before a Holy God.

3. A Humble Submission to God's Will (v. 5). The outgrowth of mourning over spiritual insolvency is meekness.

4. An Intense Longing to Conform to the Laws of the Kingdom (v. 6). Having received the righteousness of Christ as a free gift, he follows after the purity of character which expresses itself in deeds of righteousness. This is not a working to be saved, because we have been saved because of gracious salvation in Christ.

5. Merciful (v. 7). The subjects of the kingdom now take on the character of the King. Because of the unexampled mercy of Christ, His followers will be merciful to all things.

6. Purity of Heart (v. 8). Since the King is pre-eminently pure, the subjects who enjoy fellowship with Him must have heart purity. Those whose hearts

are pure are able to see God right now in everything.

7. Peacemakers (v. 9). The one who has received the peace of God through Jesus Christ will diffuse peace to others. The spirit of Christ is reflected in His disciples. They not only have peace, but follow after that which makes for peace.

8. Suffering for Christ's Sake (v. 10). The world hated Christ, the King, therefore those who reflect His spirit in their lives shall suffer persecution (2 Tim. 3:12). Since the King paid the penalty of death for these principles, we can expect the same treatment (John 15:20).

9. Suffer Reproach (v. 11). This means suffering falsely. In such case we should glory in it, for it brings great reward in heaven.

#### II. The Responsibilities of the Subjects of the Kingdom (vv. 13-16).

Man is corrupt, and the world is in utter darkness. The disciples of Christ are to live such lives as to purify and enlighten. Their responsibilities are set forth under the figures of salt and light:

1. Salt of the Earth (v. 13). The properties of salt are (1) penetrating; (2) purifying; (3) preserving. Since salt only preserves and purifies in the measure that it penetrates, so Christians only as they enter into the life of the world can preserve it from decay.

2. The Light of the World (v. 14). Light illuminates and warms. This world is cold and dark. The Devil has set many pitfalls and snares. As sons of the light we should live so as to prevent the unwary from stumbling and falling.

#### III. The Laws of the Kingdom (vv. 20-48).

1. As to Deeds of Righteousness. They must exceed that of the Scribes and Pharisees. They were dead formalists and ritualists; religious outside, but inwardly full of dead men's bones.

2. As to Sanctity of Life (vv. 21-26). The duty of the disciple is to conserve and sustain life in himself and in others. "Thou shalt do no murder" means more than simply to refrain from the taking of life. Rash anger is heart murder (v. 22).

3. As to Organized Life (vv. 27-32). The family is the unit of society. There is no sin that so rots society as that against the relation of the sexes. The two awful sins against the family are: (a) Adultery (vv. 27-30). Christ shows that adulterous thoughts which never ripen into open acts are a violation of the seventh commandment. There is heart adultery as well as heart murder. (b) Divorce (vv. 31, 32). Moses, for the hardness of the hearts of the people, permitted a man in case of adultery to put away his wife and give her a bill of divorce. While the Jews interpreted this to mean that everything in the wife which was offensive was a just cause of a divorce, Jesus restricts it to the one cause—fornication.

4. As to Oaths (vv. 33-37). Speech is the absolute test of character. The truth, and that alone, is to be uttered by

a subject of the kingdom. Whatever is more than the simple form of affirmation or denial comes of the Devil. "If our fidelity be known, No! No! will suffice to give us credit; and if it be questioned, to back what we say with swearing and cursing is to render it more suspicious."—Henry.

5. As to Behavior toward Those Who Do not Recognize the Laws of the Kingdom (vv. 38-48). (1) Not revengeful (vv. 39, 40). Turning the other cheek after being smitten means after one insult prepare for another without revenge. The best commentary upon this is the meek behavior of Christ when smitten in the presence of the high priest (John 18:22-23). Even though through false oaths and forgery one's coat be taken from one's back, it would be better to give one's cloak also than to go to law to regain the coat. (2) The willingness to do more than is required (v. 41). If one compel you to go one mile, go with him two miles. Rather than quarrel with a man for causing you to do that which you cannot avoid show willingness to do more. (3) Be charitable (v. 42). Our hearts should always be open, ready to give to all, worthy or unworthy. We may not always know who is worthy, but it is better to err on the side of mercy. Even the borrower should not be turned away. (4) Love enemies (vv. 45-48). Love to them consists (a) in blessing them that curse us; (b) in doing good to them that hate us; (c) in praying for those who despitefully use us. When we do this we have the positive proof that we are God's children.

#### October 31 Hew Down the Corrupt Tree— World's Temperance Sunday Matthew 7:13-29

Golden Text:—"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Matthew 7:19.

The King having completed the enunciation of the laws of the kingdom makes application as follows:

#### I. Entrance into the Kingdom Urged (vv. 13, 14).

There are two ways only before each one—life and death, heaven and hell. The grand incentive held out is that it is the way of life. While Jesus plainly shows that this was the only way to life, He just as plainly declares that the gate affording an entrance is straight and the way narrow. But while it is straight and narrow, it is an open gate, and all are invited to enter. The gate which opens to every good thing in life is straight. This settles once and for all that the way of Jesus Christ is not the way of the crowd. To be with the crowd is the desire of the average man, but be it remembered that to be with the crowd is to go to destruction. Though the gate that leads to eternal life be straight and the way narrow in the beginning, it broadens out in every respect until the fulness of life is realized. On the other hand, the way which at first seems broad and pleas-

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ant becomes the way of the most abject slavery and limitation.

## II. Warnings against False Teachers (vv. 15-20).

1. Their Real Existence (v. 15). Ever since God has had a people, false prophets and teachers have appeared among them. That they appear everywhere need not at all surprise us, for Christ foretold that such should be the case (Matt. 24:11).

2. Their Nature (v. 15). (1) They are hypocritical. The Devil does his most successful work by masquerading as an angel of light (2 Cor. 11:14, 15). His ministers appear in this way and turn people from the narrow to the broad way. If the Evil One would appear as he really is, his success would not be great. From the day when he appeared to Eve in the garden until this present time his success has been due to his ability to deceive. (2) They are destructive. This is suggested by their being ravening wolves. It is when the wolf is in sheep's clothing that he does his most destructive work. It is so today. False teachers are doing their most deadly work while pretending to be loyal to the Bible and to Jesus Christ.

3. The Unfailing Test (vv. 16-18). "By their fruits ye shall know them." Every tree bears its own kind of fruit. Nature is inexorable in her laws as to this. One may search the universe in vain for an exception to this law. It is equally true in the spiritual world. There is a vital connection between the faith of the heart and the fruit of the life. That which comes out in the conduct was first in the heart. A right heart is essential to right conduct. While this is true, we should not forget that some of the most dangerous of the false teachings of the day are set forth by those who outwardly seem to be living correct lives. This is one of the secrets of the success of the propagation of evil. In our colleges and theological seminaries are to be found men who are teaching false doctrine and subverting the faith of our young men and women. The very beauty of their lives blinds the eyes of the young people. Many of these teachers have been brought up under the wholesome influence of orthodox teaching; therefore, the correctness of their morals is due to the wholesome teaching of their homes. The young people under such influence receive their teaching because of the apparent correctness of their lives, unable to discern the fact that their characters were formed under different influences. Some hearts are still yearning after God while their minds are turned away. We should not depend upon our limited judgment and observation, but should test by the Bible which is the absolute standard, demanding that all square their lives and doctrines by it.

4. Their Ultimate End (v. 19). All false teachers shall be finally punished by being cast into the fire. Although God has infinite patience and bears long,

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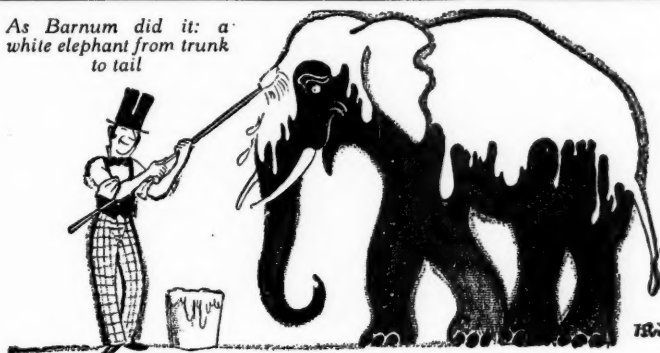
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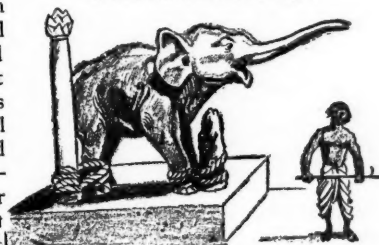
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### III. The Dangers of Empty Profession (vv. 21-23).

1. Merely calling Christ "Lord" will not answer for doing His will. The warning of verse 21 is that no one be deceived by so professing or by the one who thus makes the claim.

2. One May even Do Supernatural Works and not Be Saved (vv. 22,23). Not all supernatural works are divine. There is a supernatural world of evil. It is the business of every believer to test the spirits (1 John 4:1, 2). Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.

3. Separation from God (v. 23). You may be a Sunday-school teacher or preacher, and even perform many mighty works as casting out devils, healing the sick, and yet hear from Jesus Christ the King the awful declaration "I never knew you, depart from me." Let us pray God to save us from such self-deception.

### IV. The One and Only Safe Way (vv. 24-29).

1. Hear the Sayings of Christ (v. 24). To do this one must give attention to reading the Word of God. He will avail himself of every means at his command to become acquainted with God.

2. Do What Christ Commands (vv. 24-29). One must put to practice Christ's teachings. Hearing and doing the teachings of Christ is building upon the solid rock. Christ Jesus, the Rock of Ages, is the only right foundation upon which to build. Such building can never be destroyed by flood and storm. Hearing and not doing Christ's sayings is building upon the sand, which, in the time of the storm of God's wrath and judgment, will be utterly destroyed. Obedience must follow hearing Christ.

### November 7 Principles of Christian Living Matthew 6:1-7:12

Golden Text:—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33.

Having set forth in the previous chapters the standard of righteousness, He now exhibits the underlying principles which control the heir to the kingdom.

#### I. As to Giving (6:1-4).

Alms were not to be given before men to be seen of them. Doing alms before men is not condemned, as that would contradict Matthew 5:16, but the doing of them before men to be seen of them. To seek publicity in doing our alms is to miss the reward of our heavenly Father. The true child of the kingdom will seek privacy in doing righteousness that he may have the open reward of the Father. This is most wholesome teaching for this advertising age.

#### II. As to Praying (6:5-15).

1. False Prayer (vv. 5, 7). This

consists (1) in praying to be seen and heard of men (v. 5). Many of the prayers uttered in the public sanctuary are false, for there is more thought of what the people think than of what God thinks. (2) Using vain repetitions (v. 7). This does not mean that we should not ask but once, for we have examples of Christ and Paul praying three times for the same thing (Matt. 26:39-46; 2 Cor. 12:7,8), but the using of meaningless repetitions. The reason He assigns is, "Your Father knoweth what things ye have need of before ye ask him."

2. True Prayer (v. 6). Since prayer is a transaction of the soul with God, we should have a real desire for fellowship with the Father, then go and meet Him in secret. We should have our closet prayers where all the world with its cares and pleasures is shut out and we are shut in with God.

3. The Model Prayer (vv. 9-15). This involves (1) right relationship—"Our Father" (v. 9); (2) right attitude—"Hallowed be thy name" (vv. 9, 10); (3) Right spirit—"Give us our daily bread," "Forgive us our sins," "Lead us not into temptation." (vv. 11-13).

#### III. As to Fasting (vv. 16-18).

The true reason for fasting is to be found in the opportunity it gives for a clearer vision of God; therefore joy of countenance should then be manifested.

#### IV. As to Earthly Riches (vv. 19-24).

The Lord knew the temptations which would befall His children in their pilgrimage here below touching worldliness, and the anxiety to which it would lead; therefore, he sets forth the proper attitude toward them:

1. The Nature of Earthly Riches (vv. 19-21). (1) Uncertain (vv. 19, 20). Earthly treasures corrode, or are taken from us, therefore we should be laying up for ourselves treasures in heaven where they are absolutely safe from corruption and from thieves. (2) Seductive (v. 21). Christ called riches deceitful (Matt. 13:22). It is not wrong to possess earthly treasures, but when earthly treasures possess us they become a snare. We should not pay excessive attention to earthly treasures.

2. The Effect of Earthly Riches (vv. 22-24). (1) They blunt the moral and spiritual perceptions (vv. 22, 23). Those who become enamored with the things of this world soon become irresponsible to spiritual things. It is impossible to serve God and Mammon. When the heart is upon earthly treasures it is taken off God. The double eye is disastrous to spirituality. (2) They render null and void all service (v. 24). As soon as one's heart is stolen by riches, he is rendered unfit for service.

#### V. As to Faith in the Heavenly Father (vv. 25-34).

1. Be not Anxious About Food and Clothing (vv. 25-32). Because (1) it shows distrust for God (v. 30). God is able to supply His children's needs. (2) It is useless (v. 31). Anxiety can

bring nothing. While bringing us nothing, it weakens us in our service. (3) It is heathenish (v. 32). Those who have not learned to know God may worry over temporal affairs, but those who know Him as a loving Father should be free from care.

2. Be anxious to Seek the Kingdom of God and Serve Him (vv. 33, 34). This means that worldly affairs should be subordinated to spiritual affairs. This does not forbid proper forethought in making a reasonable support for one's self and family. The warning is not against proper forethought, but against worry.

#### VI. As to Censorious Judgments (7:1-12).

1. The Sin and Folly of Censorious Judgments. This prohibition should not be so construed as to forbid us making an estimate of the lives of those about us, for "by their fruits ye shall know them;" neither shall it prevent us from administering rebuke to those who deserve it. It is not wrong to condemn the errors and faults of those who are in the way of sin. It does not mean that sin should go unrebuked until we are perfect in our own lives. It rebukes that readiness to blame others and to magnify their weakness and errors. We should spend much time in judging ourselves. The reason we are incapable of judging others is that the beam of our own eye prevents a clear vision of the mote of our brother.

2. The Duty of Discrimination in Dealing Out Holy Things (v. 6). The gospel should be preached to all, but there should be discrimination, for "dogs and swine" have no comprehension of holy things. We should turn from those who reject and treat with scorn and contempt the gospel message.

3. Qualification for Discrimination (vv. 7-12). (1) A life of prayer (vv. 7-11). A life of prayer is a requisite for rightly dividing the word of truth. Those who "ask," "seek," and "knock," will not make mistakes in this respect. (2) A disposition to treat others as one would be treated (v. 12). In all doubtful questions between man and man we should deal with our fellows as we would have them treat us. The whole law concerning the human relation is compressed into this one rule. It is not merely to refrain from doing injury, but positively to do that for others which we would desire to have done unto us under similar circumstances. Confucius set forth this principle negatively, but only Christ could do it positively. Between the negative and positive sides of this rule is found the difference between heathenism and Christianity. No man can live this rule unless he has been born from above and abides with Christ in the school of prayer, till he becomes like Him. The world has stolen this precept of Christ and is demanding of those who are under the power of the Devil to live it. Regeneration and submission to Christ constitute the essential preparation for keeping the Golden Rule.



# Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

## TEACHING'S FIFTH LAW AND SEVEN OF ITS RULES

*The Self-Activity of the Learner Must Be so Stirred as to Compel Him to Reproduce in His Own Mind the Truth to Be Acquired.*

To enforce this law the following rules should be kept in mind.

1. Adapt your lessons to the ages and tastes of the learner.
2. Excite the learner's interest in the heart of the lesson by some probing question or radical statement when you begin to teach.
3. Count it one of your duties to wake up the mind so as to prompt the learner to ask questions.
4. The learner must be made to realize there are more things implied than said in any lesson.
5. Get the learner to express in his own words the meaning of the lesson.
6. Help the learner to test his conceptions to see whether they exactly reproduce the thought intended.
7. Help to make the learner an independent investigator.

## IMPORTANT STEPS IN APPOINTING OFFICERS AND TEACHERS

As the time approaches for the annual election of Sunday-school officers and teachers our experience and observation teaches us that not enough care and thought is usually exercised in these appointments. This is probably why it takes, on the average, nearly five officers and teachers in our American Sunday-schools one whole year to bring one scholar to Christ on confession of faith.

In studying the Sunday-schools where conversions more often occur many of them make their appointments of officers and teachers by taking the following steps:

1. The church officials get a clear conception of the work to be done and the qualifications needed to fill the position.
2. Knowing the type of a person needed for the office they begin to find him by the process of elimination—setting aside a large number not fitted for the place.
3. Remembering Matthew 9:37,38, also how the disciples filled the position made vacant by Judas as recorded in Acts 2, they pray to be guided to the one whom the Lord has chosen.
4. In answer to this prayer one or more persons come to mind as the probable candidate and a personal interview is sought with the most likely one.
5. In this interview the nature and amount of work is not minimized, but if anything the requirements of the office are magnified indicating the church means business.
6. A day or two is given for con-

sideration as to what God would have them do.

7 If the position is accepted, then there is no doubt but God made the choice and He will give the needed strength for the work.

## TWO STEREOPTICON LECTURES

There have been put together two very interesting and instructive stereopticon lectures on Mr. Moody's life and work, by the Institute. Many of the pictures are new, and all of them beautifully colored.

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*Lecture Number Two*—"The Moody Bible Institute and Its Work" begins with Mr. Moody's picture in 1884 when the thought of founding a Bible Institute was stirring his soul, and with eighty slides it shows the founding, development, activities and last year's reports of the Institute's different lines of work and those in charge.

These sets with typewritten lectures are available for any one who wants to use them by simply paying the express charges both ways. They will make a Sunday evening service most interesting and helpful.

## WITNESSING OF THE GOOD NEWS

The Sunday-school is nothing more nor less than the church organized for her teaching ministry. To her in this capacity is committed the whole counsel of God, therefore under no circumstances must she use a "Shorter Bible." If ever there was a reason for holding back some of the truth in order to win favor, it was when Peter and John were thrown into prison. But the angel who released them commanded them to go immediately and teach "the people all the words of this life." Will such teaching have appealing force? Listen!

A recent monthly report from nearly one thousand Sunday-schools in Chicago revealed the fact that the Moody Sunday-school and the Buena Presbyterian Sunday-school, both teaching the whole Word of Life, neglecting not a single doctrine, had by far the largest average attendance. The Moody school's aver-

age for the month was 1967, the Buena school's record was 656, while the next highest was a little over 500. The schools with "model organizations" and "educational efficiency," but not broad enough to cover all the "good news," nearly all ranged in average attendance between two and three hundred. The world is interested in and is more willing to subscribe to "all the words of this life," as the above shows, than it is in a "good news" gospel which omits a part of the Bible. When the power of the of the Holy Ghost comes upon the Sunday-school its testimony is with boldness, like that of the apostles who said, "We cannot but speak the things which we have seen and heard," and the multitudes are attracted and rejoice in such testimony.

## SUNDAY-SCHOOL EDITION OF JAPANESE NEWSPAPER

The *Japan Times-Mail* of Tokyo, will issue a special Sunday-school number at the time of the Eighth World's Sunday-school Convention in October. The editor will present a copy to each of the hundreds of foreign delegates who will be present. The size of the Sunday-school portion will be at least twenty pages and

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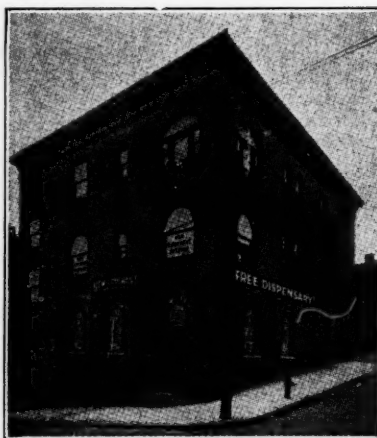
probably will run to twenty-four. Much general information about the Sunday-school will be used and all the local facts concerning the plans for the convention. Special attention will be given to those who are to take part in the program. These men and women are leaders in their home communities and will be people of prominence in Tokyo. Brief accounts of their life work will be given in this special edition. Many delegates will mail copies of the paper to their home folks. Photographs are now being gathered and no delegate can say, "I have no picture," since each one has been required to furnish two pictures in order to obtain a passport. One of these pictures is lodged with the State Department at Washington, and the other is pasted on the passport. These passport pictures make good newspaper cuts.

The newspapers in Tokyo are planning to give a liberal amount of space daily in reporting the convention. Much attention has been attracted to this gathering because of the gift of Yen 50,000 (\$25,000) by the Emperor. This contribution was made to the local committee in Tokyo to assist in the heavy expense they have assumed as hosts. A great convention hall is being constructed and many courtesies will be offered to all the delegates. Numerous receptions have been arranged in Tokyo and other cities in Japan. The eyes of Japan will be on the delegates, and each will have a rare opportunity of being a genuine foreign missionary on active service. The delegates will be the greatest publicity—"known and read of all men."

#### CHRISTMAS PACKAGES FOR OVERSEAS

Overseas this time does not mean the soldiers in the trenches, but the missionaries on their continuous firing line. Through the Surplus Material Department of the World's Sunday-school Association about 40,000 in the home land have been given the names of some missionary of their own denomination abroad, that packages of helpful things may be sent for use at the foreign missions stations. "Please send more" is invariably the request of these missionaries who have thus received home co-operation. Every missionary wants pounds of Bible and other good pictures. But they want other things too.

Dressed dolls have been sent by the thousands to the missionaries for a number of years past. Now is the time to attend to that work that the packages may be received abroad in time for Christmas distribution. Dolls can be forwarded to many foreign mission fields by parcel post at the rate of 12 cents a pound in packages weighing not more than 11 pounds each. Full information can be had, including the introduction to a missionary, by addressing the Surplus Material Department, World's Sunday-school Association, 216 Metropolitan Tower, New York City. Be sure



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and indicate your denomination in order to receive an introduction to a missionary of your own church. A hundred and one other things are asked for. A "Surprise Bag" would be a blessing to any missionary. For Christmas distribution the packages should be mailed by November first.

A bridal veil is the "one hundred and first" article that has been requested. It seems that brides in Korea are quite like those in the home land—they want a bridal veil on the great occasion. Now there is no way of getting such an essential adornment at the mission station in question except by renting it from a native who uses the occasion to profligate. The missionary has asked if there is not some one in America who has a bridal veil carefully laid away and who really does not expect to use it again. The World's Sunday-school Association will furnish the name in Chosen. This veil would be loaned to Christian girls who marry Christian men.

### THE SCHOOL OF PRACTICE FOR OCTOBER

"There is no impression without a corresponding expression" is not generally appreciated by teachers. The most important kind of expression is that manifested in works rather than words—truths translated into activities, impulses fixed into character by actions.

For October some of the truths in the "School of Theory" might be worked into the scholar's life in the "School of Practice" in some such manner as this:

October 3—**The Birth and Childhood of Jesus.** Having aroused an interest in your pupils to seek, find, rejoice over, worship, and give to Jesus, have them come back next Sunday to report in what particulars their experiences during the week were like those of the wise men.

October 10—**Baptism and Temptation of Jesus.** Jesus fought and defeated the Devil by the use of the sword of the Spirit which is the Word of God. Have your pupils try out the use of the Spirit's sword this week and report next Sunday the Scripture passages which helped them.

October 17—**Jesus Begins His Ministry.** Jesus called some humble folks to assist him in his ministry and since he needs and is calling such today see how many of your pupils will go out this week fishing for men. Next Sunday have them report where they fished, the bait they used, and what success they had.

October 24—**What the King Requires.** Men are ever asking how to be happy and so Jesus in this lesson shows how. Have your pupils through their own experiences and the observations of others come back next Sunday with some concrete examples of what the week's living has proven as to the truths in this lesson.

October 31—**Hew Down the Crooked Tree.** During this week following this lesson have your pupils note in themselves and others evidences of good and



bad spiritual trees. What fruits were noted on each? How cut away the bad parts? How prune the tree that it may bring forth more fruit?

Teacher, whether your pupils are the young or old, the educated or illiterate, the strong or the weak, see that each lesson's *theory* leads up to and into the following week's *practice* of which you will call for a report the Sunday following. Thus the learning process will be completed by the expression which makes clear and permanent the impression sought.

### WHAT TO BELIEVE

By Edward Leigh Pell No. 2

If you never know what to believe—if your mind is like a reed that bends before every wind—if you cannot hear an argument against your faith without trembling at the knees—if you feel yourself growing dizzy whenever you hear that another famous professor has just abolished life after death—you may be able to do some things worth while, but you are in no condition to teach a class. I do not hesitate to say that a teacher should go to his class feeling the ground beneath his feet, or he should not go at all.

What is the one thing needful in the study of the lesson? On the divine side, the Holy Spirit; on the human side, a willing spirit. The simple condition upon which the Bible opens its treasures is a willingness to do what we may find commanded therein. As a rule the Bible shuts up like an oyster when it is approached by a cold heart, a critic, a curiosity hunter or a croaker.

In planning the lesson there are six points you will need to decide with care:

1. What will you say first to secure, not force, attention?
2. What will be the connecting link between this lesson and the last?
3. What questions shall be asked on the lesson itself?
4. What points should be illustrated, and what shall be the illustrations?
5. Are there any simple objects which may be used to illustrate and not cover up the lesson?
6. How shall the lesson be brought to a close so the truths taught shall become living realities in the lives of the pupils?

The lesson plan is now ready. But are you ready? No, not until you have brought yourself face to face with your own soul; not until you have examined your commission and gazed long upon the model after which you are trying to mold the lump of clay heaven has put into your hands; not until you have presented your pupils, one by one, at the throne of grace, and poured out your own soul unto God.

Dullness is produced by emptiness. It is the only thing that emptiness produces. Emptiness of the head is caused either by putting nothing in the head, or by putting too much in the stomach. Some of us suffer from one cause, some from the other. Some, alas! from both. What we need is all-round preparation for the

class. One teacher prepares his head and neglects his heart. Another prepares his heart and neglects his head. The wise teacher prepares both heart and head, and does not neglect his stomach.—Edward Leigh Pell in *Secrets of Sunday-School Teachings*.

### "O LOVE THAT WILL NOT LET ME GO"

The writer of these beautiful words, Rev. George Matheson, was engaged to a young lady whom he loved very dearly. A short time before they were to be married he began to go blind, and when his physician informed his friends that it was only a matter of a few weeks until his sight would be permanently gone, his fiancée came to him, returned his ring and asked to be released from her engagement saying: "I do not want to be tied to a blind man the rest of my life."

Immediately on receiving this stunning blow, with his heart weary in the thought of groping life's pathway alone, but consoling himself with the thought of that love which is beyond the love of a woman, he went into his study and poured forth the throbs of his heart in these immortal words:

"O Love that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

With earthly darkness closing in upon him and his heart now to be darkened by being denied this anticipated human companionship his submissive spirit nevertheless broke forth:

"O Light that followest all my way,  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's glow, its day  
May brighter, fairer be."

With a sadness, common to the human heart under such circumstances which

no doubt forced streams of tears to burst forth, yet remembering the blessedness of those who mourn, he triumphantly cries:

"O Joy that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be."

With all the weight of this trial upon him and the glorious future he had planned, with the companionship of his dearly beloved now impossible, he sees in the "life that shall endless be" a glory that outshines all the glories of earth which these trials make "far more exceeding and eternal" in weight, he yieldingly prays:

"O Cross that liftest up my head,  
I dare not ask to fly from Thee:  
I lay in dust life's glory dead,  
And from the ground there blossoms  
red  
Life that shall endless be."

While the music "St. Margaret" has been used most often with these words, a new and beautiful setting, especially for a duet or solo has been given them in a new arrangement by J. B. Herbert which will be found in *Rodeheaver's Victory Songs*.

### "SIDE-LIGHT" AIDS

Teachers of the International (Universal) S. S. lessons for November, 1920, will appreciate the help given by the following named books:

- Nov. 7. "God's Care of His People," in *Heaven on Earth* (A. C. Dixon).
- Nov. 14. "The Sympathy of Christ," in *The Royal Exile* (T. D. Talmage).
- Nov. 21. *To the Work* (D. L. Moody).
- Nov. 28. "Rest," in *The Overcoming Life* (D. L. Moody); "Kept by the Power of God," in *Absolute Surrender* (Andrew Murray).

The books mentioned above may be obtained of The Bible Institute Colportage Association, 822 No. LaSalle St., Chicago.

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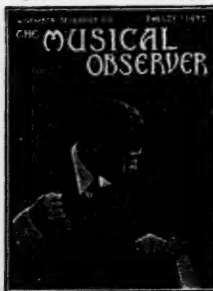
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Moody Bible Institute Monthly

# Missionary Department

E. J. Pace

## A VISIT TO CH'ANG CH'ING CHAPEL

By Rev. Charles Ernest Scott, D. D.

The country field of Tsinanfu Station stretches over twelve counties, in whole or part. In shape it is roughly like two squares, one set upon the other, with Tsinanfu, in the middle, on the line between the two. This long north and south rectangular field is crossed "kittering" by the notorious Yellow River, which runs from the southwest to the northeast—a wide, dirty, heavy stream, comparable to a wild brute, violent and irrational, beside which the "muddy Tiber" is a mere wolf's cub. Fittingly, the Chinese at times call the river a "raving dragon." The current in the middle is swift and treacherous; often dangerous eddies, swirling up-stream, seem almost as fierce as the down-sweeping current. When an inconsiderate north wind springs up and blows strong against the stream, there are some waves for a river; also a pretty mess in general for the traveler. Nothing to do but cast anchor and watch the cold, leaden waves splash over the edge of the boat, or crawl into a hole inside with a lot of ill-smelling humans, till the wind abates; or make for shore and try for an inn almost as bad an alternative. Needless to say, the Chinese fear and hate "China", "Sorrow." The itinerating missionary, hard pressed for time, and having to face this watery monster, in all its moods, north and south in our field, and with all the trying exigencies it has a way of suddenly and uncomfortably producing, can well sympathize with the feelings of the Chinese.

Particularly is this true of the southern half of the field (which immediately concerns this narrative) where the ravings of the river are too sadly and persistently in evidence. Wide areas are buried under the sand where the river has broken through its bands (significantly called "opening its mouth") as it has, dragon-like, devoured houses, farmland, and human beings; wretched, make-shift huts are built out of the wreckage of former prosperity; flat roofs are piled with meager crops testifying in silent eloquence of pathetic attempts to fend the disaster of another flood, and of the inability to get, or to afford, if obtainable, the timbers necessary for a substantial slanting roof. There is a chronic state of what is discomfort and wretchedness even for the Chinese in these dust-blown sections that are poor soil for gospel planting, no less than for stomach-filling crops. A condition of mind obtains in these sandy wastes, of forsakenness and helplessness and stoic resignation that makes isolation easy and the get-together-spirit difficult; and, brooding over all, like an incubus, is a

state of grinding poverty, whose accompaniment is squalor and lack of initiative, and an acceptance in the minds of the heathen of an inability to do things—in all these matters the Yellow River plays its not inconsiderable part, malign and sinister.

The Chieh Chia Chuang church is 140 li (47 miles) south of our city; and the only formal gospel-light center lying between it and Tsinan, where it is somebody's business to be on hand to teach heathen inquirers, lead worship and shepherd Christians, is Ch'ang Ch'ing chapel. And it is 70 li away, an oasis in a desert of heathen villages; for, strange to say, though such a poor-soiled and poverty-stricken district, this Yellow River section is one of the most populous on the globe—there being in some sections two thousand people (peasants, not city dwellers) to the square mile, the villages reminding one of pepper shaken from a box. Often they are scattered only a few rods apart.

### A Pleasant Surprise

The evangelist in charge of Ch'ang Ch'ing chapel, Elder Li Chao Chu, for years in touch with our missionaries, had actually prepared for our coming. We camped in a nice little church building, off the main street, and set back in a deep yard. The floor was of brick, not of dirt or dust, as we had been experiencing in the tiny, dirty, crowded, mud-walled huts of some of the villagers where we had had to make-shift for some days. We particularly appreciated the privacy, after the omnipresence of the staring crowds, good-natured but boorish, who had flocked around us.

Behind the church (a former temple) was a delightful little court, clean and pleasant, with flowers and vines. On the far side of it was another temple, now used for the school-house of our girls' primary school. Here, greeting us with deep obeisance, were a nice attractive lady teacher (graduate of our Girls' High School), a fine elderly Bible-woman, and thirteen neatly-clad, shining-faced school girls. Through the open doors of the side-rooms of the court, we caught glimpses of sprinkled and swept floors; of quilts piled in orderly, orthodox Chinese fashion, and of bouquets of pretty flowers on the tables. Altogether, the flavor of the place was most refreshing after the desert of road-dust and dreariness through which we had passed.

The chapel property, a few doors away, and directly on the main street, was an even greater and pleasanter surprise. It consisted of three sets of rooms, each series separated by a little court. The whole place was cool, clean and relatively flyless. The walls of the chapel room proper, opening on to the main street, were covered as I had not before seen

those of any other chapel—literally covered with Bible pictures, single and in series, painted on cloth. They were done by a native artist, a heathen; the conception of the subjects was, however, wholly that of Elder Li, whom I soon realized was a man of ideas and of force of character. It was with increasing interest that I studied those pictures—Elder Li's visualizing of the story of Adam; of Noah and the Flood; vivid representations of the human heart as filled with demons and unclean beastly passions; a series of the Prodigal Son; a life of our Lord in twelve panels; a series depicting episodes in the career of Lincoln; the *Broad and Narrow Way* (a famous Chinese pictorial version of *Pilgrim's Progress*, etc.). All showed imagination and energy combined with careful thinking and planning.

In the first series of little rooms, behind the street-ward facing chapel, were Elder Li's quarters—his books not piled around or thrown anyway, as is the usual Chinese fashion, but placed in order on book cases; everything neat, not merely "fixed up" for the foreign shepherd's visit.

But, lo! the wonder, as he escorted us to a court still farther behind—a flower garden, the like of which I had not seen before under Chinese initiative and management. It was famous, not only throughout the city, but in all the region about, and, more than the reading room and the tea room, drew visitors. It was some sight and gladdened our hearts even more than our eyes. Elder Li, at our exclamation of delight, merely smiled, his eyes twinkling. That's his way—quiet and self-contained, but meaning business, efficient.

We found he had collected a group of some forty Christians and inquirers for our regular worship and Bible study, most of them from the city, and meeting each evening. He has gotten them onto a tithing basis, which is a sign of spiritual vitality. They had prepared their share, and more, of Presbytery assessment; out of their tithe they were helping several children to school privileges. The attendance at the evening chapel services, at which we preached, was very large, this due probably to the excitement caused by two "foreign devils" being present at one time.

### The Shoemaker and High Official

But best of all was the examination of candidates for baptism and the communion service that followed. In each the miracle of God's power was manifest. I never get over the feeling of awe at the marvel of a soul coming to God out of the reek of heathenism. Nothing but the power of the Holy Ghost can raise a man to spiritual life out of such untoward conditions. The mud out of which the white lily thrusts itself undefiled is as nothing compared to that moral filth from which a heathen inquirer emerges.

Among the dozen inquirers, three were received; of these, two were a unique pair. One of them was a poor shoe-

maker, who, earlier, had been in comfortable circumstances till opium dragged him down to ruin. The other was a county tax collector, a man of means. The shoemaker was slight of stature, thin and wizened, his drawn, pinched features showing the effects of his dissipation; the official was big-statured, well-fed, full-faced, possessed, in carriage and manner, of what we recognize but cannot define—"presence." The former was fifty-two years old and looked older than the official who was sixty-four. The meager livelihood of the former was drawn from hand-to-mouth jobs; the latter lives comfortably on his income. The cobbler was poorly dressed; the official in elegant attire, as befits a man of his position. The former was timid, abashed, and shrinking; the latter had the self-confidence and poise of a man of affairs, established in authority and used to command. The former seemed, under the strain of examination, to have forgotten much that the evangelist had taught him, and stammered and hesitated; the latter was at ease and ready to talk, volunteering interesting views, original and pungent, on heart-religion, comparing the powerlessness of Confucianism with the power of the Jesus doctrine. The one thing in common about the two men was the eagerness to learn more of Christ, their deliberate will to confess Him, and the desire for baptism. The official naively said: "I talk the Jesus religion so much to my friends that they think I am already a church member. Now, if I should not be received, it would be dreadful."

When the cobbler was asked to pray, he broke down. Yet Elder Li said that it was the daily prayer of power, for more than a year, on the part of the cobbler that had won the official, his friend. When the official was asked to pray, he reverently arose, deliberately removed his hat and laid down his fan, and began to intone the Lord's prayer. The intoning was his own "get-up" and was impressive. I had heard many priests, Taoist and Buddhist, intone Chinese gibberish and unintelligible transliterations of prayers and ritual imported from India; and naturally did not like that, but this sounded all right—so earnest and reverent. Then we asked the man to pray his own prayer—which he did; and this confirmed our belief in his whole-hearted sincerity.

At the holy communion which followed their examination, I have never seen any men at the Lord's table more glad in a child-like faith in Christ than these two. As the shoemaker's face beamed with joy over his own acceptance and that of his friend (his spiritual child in the Lord); and as the big man in his brocaded silk repeatedly broke in on the service with a hearty, unaffected phrase of satisfaction or a fervent word of thankfulness, I felt anew the sense of His presence—mystic, wonderful, comforting, sustaining—pervading our little company. Outside our open door was a setting of peace; the little court flooded with sunshine,

the voice of birds, the graceful vines clinging to the walls of the buildings, many sweet-faced flowers in their beds; while inside was a state of peace not of this earth, as school girls, teacher, Bible-woman, Christians, the portly Elder Li, the newly baptized, and the pastors all realized their union in Him and in each other as Vine and branches. That day I had proof sufficient that Ch'ang Ch'ing chapel and its ministering evangelist were worth while.

Supplementary to the above we wish to call to the attention of readers of this magazine, one of the most readable of all recent books on China, a volume by Dr. Scott entitled *China from Within*. It is written from the standpoint of a pastor-hearted missionary, viewing with tenderest sympathy the fearful struggle of the teeming millions of Shantung for very existence, and heroically enduring fearful odds in his efforts to relieve their spiritual distress. His vivid descriptions of life and customs are like an animated screen of a "movie," while his narratives of missionary experience are deeply heart-moving. To any who may feel that the drift of missions in these days is away from the apostolic standards of faith and fervor Dr. Scott's book will come as a genuine tonic. *China from Within* should be in every missionary library.

#### STUDENT VOLUNTEER MOVEMENT BROADENS TO INCLUDE HOME MISSIONS

The new recognition of the necessity of a thoroughly trained force of home missionaries is given emphasis in the action taken by the Student Volunteer Movement for foreign missions which includes in its future work the call for service in the home mission field. This will be done in co-operation with the Home Missions Council and the Home Mission Boards. Among the ways in which the Student Volunteer Movement will render service in this new field are the following:

By (1) listing all needs and calls from the Home Mission Boards in the same bulletin with similar calls from the Foreign Mission Boards; (2) including in the Directory of Church Agencies with which the Christian students have dealings, the candidate secretaries of the Home Boards as well as the Foreign Boards; (3) co-operating with the agents of the Home Boards by giving them suggestions as to methods for finding candidates qualified to fill positions in home mission work; (4) promoting the study of the home mission courses provided by the Home Boards in the same general manner in which the Movement has promoted the study of foreign mission courses; (5) recommending through the Christian organizations of the colleges that in the series of missionary meetings, lectures and topics of discussion clubs, home missions be given their proper place; and (6) helping the agents

of the Home Mission Board to route traveling candidate secretaries whom the Home Mission Boards may desire to set apart for sounding out in colleges and seminaries the claims of home missions.

The committee on recruiting the home mission force of the Home Missions Council of which Dr. Charles E. Burton is Chairman, put the plan for co-operation in operation in May, Rev. William S. Beard, secretary of promotion of the Congregational Home Missionary Society, being loaned by that society to serve temporarily as secretary, during the period of initiation, for the purpose of working out details for the future.

A Jew who is the president of the Boston Chamber of Commerce recently made the following statement:

"You may be astonished to hear me, a Jew, say this, but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

"It is so easy to settle down on the level of my inability instead of rising to lay hold of God's ability."

J. H. Smeeton, of Algiers, Africa.

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# For Sermon and Scrap Book

William Norton

## HOLY COVETOUSNESS

- "Covet earnestly the best gifts."—1 Cor. 12:31.
1. All blessings which God has put within the reach of man are valuable.
  2. Some of the blessings are more valuable than others—"best gifts."
  3. The most valuable of the blessings should be earnestly sought.

### CALEB

Josh. 14:8

1. He was a *continuous follower* eighty-five years.
2. He was a *constant follower* every day.
3. He was a *complete follower*, whole-hearted. We are able. Secret: God was with him.
4. He was a *courageous follower*. "If the Lord delight in us." Felt sure the Lord could overcome.
5. He was a *consistent follower*. The spies brought back an evil report; caused people to despair. Christians often do so. The world sees our inconsistencies.

## BIBLE STUDY ON JOSHUA 1:8

1. A Specific Book.  
"This book of the law."
2. A Specific Demand.  
"Shall not depart."
3. A Specific Method.  
"Shalt meditate."
4. A Specific Time.  
"Day and Night."
5. A Specific Purpose.  
"That thou mayest observe."
6. A Specific Result.  
"Thou shalt make thy way prosperous."
7. A Specific Climax.  
"Have good success."

—D. Van Dyke.

## PRAYER FOR REVIVAL

- "That the name of our Lord Jesus Christ may be glorified." 2 Thess. 1:12.
- "Quicken thou me according to thy word." Ps. 119:25.
- "Quicken thou me in thy way." Ps. 119:37.
- "Quicken us and we will call upon thy name." Ps. 80:18.
- "Wilt thou not revive us again that thy people may rejoice in thee." Ps. 85:6.
- "O Lord revive thy work; in wrath remember mercy." Hab. 3:2.
- "I will yet for this be enquired of. . . to do it for them." Ezek. 36:37.
- "According to your faith be it unto you." Matt. 9:29.
- "I know that thou canst do everything." Job 42:2.
- "Thou art the God that doest wonders." Ps. 77:14.

—Ada Habershon.

## THE LORD OUR STRENGTH

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

### I. We Need Strength.

For the walk. Col. 1:10, 11.  
For the work. Hag. 2:4.  
For the warfare. Eph. 6:10, 11.

### II. We Have No Strength.

As sinners. Rom. 5:6.  
As children of God. 2 Cor. 3:5; 4:7; John 15:5.

### III. Christ Himself Is Our Strength.

As He is our Righteousness, so He is our Strength. 1 Cor. 1:24; Isa. 45:24; Ps. 28:7.

All power dwells in Christ. Col. 2:9.  
In all real work the Lord is the Worker. Ps. 127:1.

### IV. When Is It Manifest that Christ Is Our Strength?

When His will is being done in us. Phil. 2:12; Col. 1:29; Heb. 13:21.  
When we are fruitful. John 15:5; Phil. 1:11.  
When we are cheerfully bearing our trials. 1 Pet. 4:14.

### V. How May We Have the Lord as Our Strength?

Hindrances must be removed: Self-reliance: self-energy; self-seeking. Our weakness the place of His strength. 2 Cor. 12:9, 10.

The Lord must be honored:  
By our entire submission. 1 Pet. 5:6; Ezra 7:28; Acts 9:6.

By our quiet waiting. Isa. 40:31; Ps. 27:14.

By our restful trust. Isa. 30:7, 15.  
By our confident hope. Ps. 31:24; 62:5.

When the soul's true attitude is maintained, God manifests His power. 2 Chron. 16:9.

—Evan H. Hopkins.

## THE ATONEMENT WINS

"We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."—1 Cor. 1:23.

Martin Luther preached this doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defences of the divine sovereignty Calvin never ignored or belittled the atonement. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary. Gipsy Smith strings all his pearls on the red cord of the atonement. No man can expect evangelistic success who does not preach redemption through the blood.—T. L. Cuyler.

## CONTRASTS IN THE CHRISTIAN LIFE

2 Cor. 6:9, 10

As unknown, yet well known;  
As dying, yet living;  
As chastened, yet not killed;  
As sorrowful, yet always rejoicing;  
As poor, yet making many rich;  
As having nothing, yet possessing all things!

## ISAIAH 6:5-8 OUTLINED

Contemplation (vv. 1-4). I saw the Lord Himself. His throne, His holiness.

Conviction (v. 5). "Woe is me" (Job 42:5).

Confession (v. 5). "I am undone" (Luke 15:21).

Conversion (v. 7). "Thine iniquity is taken away." "He put away sin."

Consecration (v. 8). "Here am I" (Rom. 12:1).

Commission (v. 9). "Go" (Mark 16:15).

Courage (v. 10). "Make" (Ezek. 2:7). Message of Judgment—ours—"Mercy" v. 1: "Uzziah," good king for a time—good time for prophet while living. Now dead. Prophet must be cheered to know that God lived. Uzziah was also a leper. Unclean. His office did not make him fit for the presence of God.

## THE THREE APPEARINGS

Heb. 9:24, 26-28

### I. He Hath Appeared.—(v. 26).

As the sin offering. 1. To put away sin. Godward. 2. To bear our sins. Manward. "The Lamb of God," offering Himself without spot to God (v. 14).

### II. He Doth Appear.—(v. 24).

As our Great High Priest and Advocate. "Now." Our Representative.

High Priest, having to do with God, with our infirmities (Heb. 4:15). He will succor.

Advocate, having to do with the Father. Christ in relation to the sins of the believer (1 John 2:1). We cannot say we have "no sin." If we sin—an Advocate. We sin, we confess, He pleads—forgiven!

III. He Shall Appear.—When He comes for us. "Behold, I come quickly."

## THE KEY TO MY DAY

(A Suggestion for Placard Over Pastor's Desk)

The key to my day is the utilization of the odd moments. I attach as much importance to the right use of these as to the work of the definitely filled hours. I try never to lose a minute, but seize this one to jot down a thought, that to dip into a book, another to get a bit of rest. Then, again, I always endeavor, but do not often succeed, to be ahead of my work. Each day's duties I let be sufficient for the day. If, instead of being satisfied with doing a day's work at a time, I look ahead, my engagement book appals me and unfits me for the claims of the present.—Dr. John Clifford.

## ILLUMINATED TEXTS

"I came not to call the righteous, but sinners to repentance."—Mark 2:17.

At the door of a mission hall in a degraded neighborhood a Christian man one evening was inviting the passers-by to go into the service which was about to commence. "But my coat is in rags," replied a wretched-looking man. "That is no matter," was the answer; "there's a man inside without a coat at all." It was quite enough to remove all further hesitation, and he entered. Your case is not hopeless. If God could make a prince of Jacob He can do as much for any one.—F. B. Meyer.

"Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire."—James 5:3 (R. V.).

The church is weighed down to earth by bags of gold, and cannot lift itself heavenward. You will have to give an account of that which God has intrusted to you to be kept for Himself and not for yourself.—David Baron.

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." John 12:29.

One's habit of observation determines what he sees and hears. If you live in God's world for 364 days in the year without hearing His voice, do not be

disappointed if on the 365th when others are rejoicing in visions and voices from on high you only hear it thunder. We must cultivate the habit of being "silent unto God" at all times if we would be sure of hearing His voice at any time.—N. Fay Smith.

"Buy the truth, and sell it not."—Prov. 23:23.

The royal diamonds of England cost much, but they are not for sale. The merchantman who found the pearl of great price sold all he had that he might buy it, but it was never on the market again; he would not sell it. So with truth. The Christian, especially the preacher, should be willing to pay any price for it, but it should not be for sale.—A. C. Dixon.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

If you ever wish to do an heroic deed, do not pray for courage, pray for love.—Percy S. Grant.

## THE HOUSE INSIDE

(By a Shut-In)

I have a house inside of me;  
A house that people never see;  
It has a door through which none pass,  
And windows, but they're not of glass.

"Where do you live?" ask folks I meet;  
And then I say, "On such a street":

But still I know what's really me  
Lives in a house folks never see.

Sometimes I like to go inside,  
And hide and hide and hide and hide,  
And "doctor up" my wounded pride  
When I've been treated rough outside.

And sometimes when I am to blame,  
I go inside and blush for shame,  
And get my mind in better frame,  
And get my tongue and temper tame.

I meet my heavenly Father there,  
For he stoops down to hear my prayer,  
To smooth my brow and cure my care,  
And make me brave to do and dare.

Then after I have been made strong,  
And all things right that had been wrong,  
I come outside where I belong  
To sing a new and happy song.

Then I can hear the people say,  
"You're bright and bonny, good and gay";  
And it's because I feel that way;  
But they don't know the price I pay.

You have a house inside of you,  
Where Jesus will fight your battles too,  
God's Spirit tells you what to do,  
And makes your heart clean, kind and true.

—S. W. Griffin, in *The Presbyterian*

# "Is It Nothing to You?"

**T**HE Jews, the Chosen People of God, are in darkness. Satan has led them astray. Their leaders are blind, having no wisdom from God. They "stumble at noon day as in the night." No wonder the people are in darkness. "*Is it nothing to you?*"

## Have You Any Responsibility?

God has committed to you, his children, the gospel of his grace. Will you let the People of the Book go out into eternal darkness without turning a hand to give them the knowledge of God's grace in Christ? But you ask, "What can I do?" There is much you can do. God will hold you responsible for learning what you can do and for doing it. You can learn what to do and how to do it by reading suitable literature. We put this in your reach.

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# The Evangelistic Field

S. A. Woodruff

The Erskine-Brew Party closed their last season's work which they say was the best year they spent in the evangelistic field.

William A. Bodell opens his fall work at McIntosh, S. Dak. He has held a series of unusual meetings with the Synods in South Dakota.

Edward Clare Harding writes from New Franklin, Mo.: "We are in the last of a series of meetings here and nearby. Close August 22."

Herbert Reynolds reports a union meeting at Uniontown, Ala., with large crowds and good interest. His next engagement was at Elba, Ala.

J. Roy Weakland writes: "We conducted a tent campaign at Belmont, Mich. Had a splendid time. Richard Fortran, the violinist and chorister, is with me. We have just opened a meeting at Lockwood, N. Y., (Sept. 4.)"

John R. Hazelwood makes this report: "I have recently closed a meeting at Beoherton, Mo., which resulted in about forty conversions and reclamations; thirty were added to the church. Following that we had a good meeting at Bethel, Mo."

Frank E. Lindgren reports: "I am starting my fourth season's work in northwest Iowa, and from present indications the entire season will be devoted to this section of the state. My assistants this season are Mr. and Mrs. Paul Taylor."

H. P. Dunlop and wife closed a meeting at Madison, Mo., which was a return date after having held meetings there in January. The large tent was crowded every night for a month and it was so successful the committee want to make it an annual affair to replace the chaqueta.

T. Le Roy Muir reports: "We closed a four weeks' tent meeting at Hereford, Md., August 15, with eighty-five souls for God, including many heads of families. Many were unable to get into the tent. Professor R. E. Kauffman of Dayton, O., baritone soloist, directed the music."

S. D. Goodale reports: "We closed a meeting at Waldron, Kan., August 15. We secured a tent after we started the meeting, and although many thought it impossible to come out well financially, we had a great work, and the money came easily. We begin a new meeting in Manchester, Okla., the middle of September."

The Vom Bruch Evangelistic party have conducted 24 campaigns the last season. They opened up this year's work in Indianapolis, Ind. About two dozen young people are students in the M. B. I. as a result of the work of this party.



Harry Vom Bruch

The Franklin Evangelistic Party closed a successful tent meeting with the Pleasant Valley Friends Church, Benkelman, Neb., August 29. One outstanding feature of the meeting was the large number of men, heads of families, who were saved. A large Christian Endeavor Society was organized and plans started for the erection of a house of worship. The party next went to Tekamah, Neb., for another tent meeting.

We have received the following report concerning Mrs. Booth-Clibborn (the Marechale), eldest daughter of the late General Booth, from Basingstoke, England: "Difficulties in Christian work have multiplied upon all hands since the war, and to some extent, because of it. It became possible recently for the free churches of this town to enter into an engagement with Mrs. Booth-Clibborn to conduct a mission. More than one hundred passed through the inquiry rooms. There was a quickening of the churches, renewal of zeal of local preachers, Sunday-school teachers and workers. Members of the Anglican, Wesleyan, Congregational, Baptist, Methodist, Salvation Army and Plymouth Brethren have all been represented. No more remarkable meetings have ever been held in this town."

An interesting gospel tour was made by Charles P. Meeker, Director of the Practical Work Course of The Moody Bible Institute, and Charles Langsman, Superintendent of The Bible Rescue Mission, in the Rescue Mission automobile, leaving Chicago July 17 for Saddle Lake, Mich. The trip was in no sense a pleasure trip, although all the members of the party had a full share of enjoyment out of it. The first meeting was held in Michigan City, Ind. The party had with them the Mission Electric Chimes and Mr. Clarence Jones, a student from the Institute, had a trombone. Mr. Stone, who also accompanied the party, gave his testimony to large crowds; afterwards Mr. Meeker closed the meeting with a gospel message followed by an appeal; tracts and Gospels were distributed and some of the people dealt with personally. The crowd was so large which attended the

meeting at Benton Harbor that the police asked them to hold their meeting on a side street so as not to stop the traffic. A meeting was also held on Sunday in the Grand Junction (Mich.) Congregational Church. Mr. Piper also played the trombone, accompanying Mr. Jones. The four days' trip proved to be very profitable.

## EXPERIENCES OF "LUCKY BALDWIN," CHAPLAIN AT CHICAGO BRIDEWELL PRISON

"I have been asked several times by my friends to give, as it were, a moving picture scene of what effect prohibition has on the general run of prisons and the life of the inmates. Of course, our numbers have diminished so much that we have not enough men to run this institution properly. We were about two hundred men short at the noon count today. (The men are counted three times a day, breakfast, dinner and supper.) We have 650 men and it takes a few more than 850 to run the various departments of the prison, such as the quarry, clay hole, brick yard, junk yard, kitchen, laundry, etc.

"Now I would like to take you through this prison and follow the boys from the minute they arrive. Here comes the wagon from the Municipal Court Dispensary, State and Harrison Streets, with its cargo of human souls. The van holds fifty people, but today we have only twelve persons, all are boys. Their ages run as follows: four—19, three—20, three—21, one—31 and one—42. This is the general run of the inmates coming to our penal institutions. Those twelve fellows have come in for stealing from the department stores, with the exception of the man 42, whom I mentioned; he is charged with drunkenness. They are lined up in the receiving



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room where each one must go before the clerk, where he gives his name, age, etc., after which he is turned over to a man in charge, his own clothes taken from him and a warm bath and a suit of prison garments given him. The deputy warden assigns him to a place of work, to which he is best adapted. The men usually spend any way from two to three hours in the receiving room. It is in this room we get in touch with the various men and find out just where each one stands religiously, what he is brought in for, etc. In this way we can keep in touch with him all through his time in prison.

"Let me illustrate one of the men, who came yesterday. I got all the information I could from him and this morning I got in touch with the superintendent of the firm, with whom he was employed, explained my mission and in ten minutes the firm had a man on his way with the money to pay his fine. (D. V. this man will be out this afternoon and on his way to work.) In this way we have, through the grace of God, been able to get seventy-six families reunited and living for God and His Christ.

"This, of course, is only one feature of the work of a chaplain. I remember only a few years ago when from eighteen to twenty-four hundred men were gathered behind these old walls; it was some job keeping in touch with the religious life of the men. Today things are changed and while we have fewer men in each department, yet we have a prison gate missionary in all departments. These missionaries have been helped into the Kingdom of Christ, by a chaplain, who is now ready to help the other fellow find the new life, that God has implanted in him (2 Cor. 5:7). He is interested in the Bible and knows how to deal with the different classes of men, who go to that particular department.

"Now, by way of illustration, a few weeks ago I was called by my missionary to the bedside of a young man, who did not have long to live. He had been shot by the police and taken to the Bridewell hospital. Our boy heard the doctors and nurses talking about the man's serious condition and when an opportunity came he spoke to him about God. Not being able to explain the Bible story himself, hence the call for the chaplain. How my soul was filled with joy of a babe in Christ, trying to feed the milk of the Word to the dying man!

"This boy missionary has fine Christian parents and a sister studying in a Bible school for Christian work. He has been discharged now and is preparing himself to unite with the Fourth Presbyterian Church. Dr. John Timothy Stone, in speaking about this boy, complimented him very highly. We have hundreds of cases of this kind that pass through our office each month.

"Now in closing, may I ask the prayers of all of God's people for our people and our missionaries in prison."

Mr. Balfe (Lucky Baldwin) will be available

to speak on his work as prison chaplain, and give his personal experience. He can be addressed at 153 Institute Place, Chicago, Ill.

## FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—Until Sept. 19, 21st Ave. Baptist Church, San Francisco, Calif.

Harry Beckman—Sept. 19-Oct. 10, Oakland, Neb.; Oct. 14-Nov. 1, Polk, Neb.

Chester Birch—Sept. 26, Cutler, Ind.; Oct. 14, Hopewell, Ind.; Oct. 31, Burrows, Ind.; Nov. 17, Rockfield, Ind.; Dec. 8, Flora, Ind.; Jan. 1, Delphi, Ind.

W. A. Bodell, McIntosh, S. Dak.  
Catharine Booth-Clibborn, 4356 Lowell Ave., Chicago.

John E. Brown Party—Season—Oakland, Berkeley, Richmond, Alameda, East Oakland, Fruitdale and West Oakland, Calif.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

A. L. Carter—October, Beatrice, Neb.; November, Kansas City, Mo.; December, Springfield, Mo.

The Conners—Sept. 26-Oct. 17, Gibson City, Ill.; Oct. 18-Nov. 7, Randolph, Neb.

A. C. Dixon—Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—Until Sept. 19, Columbus, O.

Daisy F. Eggleston—October, Lehman, Pa.; November, Meshoppen, Pa.; December, E. Dallas and Courtale, Pa.

Ersine-Brew Party—Until Sept. 26, Lucas, Mich.; Dec. 2-19, Amboy, Ind.

W. A. Erwin—September, Miami, Tex.

C. E. Faust—October, Hume, Ill.

Clyde Lee Fife—Until Sept. 19, Clayton, N. M.

Franklin-Moon Party—September, Tekama, Neb.

S. D. Goodale—September, Manchester, Okla.

Roy Gourley—Y. M. C. A., Erie, Pa.

George W. Griffin—September, N. C.

Edward Clare Harding—Mexico, Mo.

John Hazelwood—September-October, Noah's Creek, Mo., Ballard, Mo., Buchhorn, Ill.

I. E. Honeywell Party—Until Oct. 10, Kingsville, Ont.; Oct. 17, Orillia, Ont.; Nov. 21, Sudbury, Ont.

Bob Jones Party—September-October, East Liverpool, O.; November-December, Cambridge, O.

H. Wyse Jones, Ralph L. Stewart—Until Oct. 10, West Eamston, N. Y.; Oct. 17-31, Auburn, N. Y.; Nov. 4-25, Moriah, N. Y.

E. D. Johnston Party—Nov. 14, Fort Wayne, Ind.

P. H. Kadey Party—September, MacGregor, Mich.

Madeline Kernen—Until Oct. 5, Cedarvale, Kan.

Kendall and Parker—October, Talmadge, Kan.; November, Burlingame, Kan.; December, Moran, Kan.

G. A. Klein Party—September 19, Hobart, Okla.; Oct. 3, Lufkin, Tex.; Oct. 17, McComb, Miss.

G. A. Lamphear—September, Kinsley, Kan.

Melvyn M. Lawton—November, Lockhaven, Pa.

A. C. Lighthouse—October, Richmond and Hendersonville, N. C.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and William S. Dixon Party—Until Oct. 3, Troy, Mo.; Oct. 6-31, Hamburg, Ia.; Nov. 3-21, Haystack, Wis.

Lindgren and Taylor Party—Until Oct. 3, Britt, Ia.; October, Garner, Ia.; November, Clarion, Ia.

Harry Dixon Loes—September, Trenton, Mo.

Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Minneapolis, Kan.; December, Stockton, Kan.

W. P. Martin—Sept. 26, Moberly, Mo.; Oct. 17, New Orleans, La.; Nov. 7, Chattanooga, Tenn.; Nov. 28, Laurens, S. C.

Mathis Armstrong Party—September, Lake City, Minn.; October, Galena, Kan.

Leroy J. Mitchell Party—Oct. 10-Nov. 7, Litchfield, Ill.; Nov. 14-Dec. 12, Fort Wayne, Ind.

H. Evan McKinley—Sept. 19, Yeoman, Ind.; Oct. 3-24, Ervin, Tenn.; Oct. 25-Nov. 14, Knoxville, Tenn.; Nov. 15-Dec. 5, Campbellsville, Ky.

G. Campbell Morgan—Oct. 10-22, Detroit, Mich.

O. A. Newlin Party—Until Sept. 19, Cass City, Mich.

David F. Nygran Party—September, Oakland, Neb.; October, Polk, Neb.; November, Stromsburg, Neb.

J. W. Oborn—November, Cincinnati, O.

Emma Paige—Sept. 19, Montour, Ia.

Lon D. Parker—September, Olivet, Kan.

Milton S. Rees—September, East Rochester, N. Y.; October, Sanford, Me.; November, Claremont, N. H.

Harold F. Sayles—Oct. 3-17, Grand Rapids, Mich.; Oct. 24-Nov. 7, Lake Odessa, Mich.; Nov. 14-28, Haslett, Mich.; Dec. 5-19, Okemos, Mich.

Gipsy Smith—Oct. 17, Louisville, Ky.

Reuben S. Smith—Sept. 28-Oct. 10, Hampden, Mass.; Oct. 12-24, Atlantic, Mass.; Oct. 31-Nov. 28, Lynn, Mass.; Dec. 5-19, Slatersville, R. I.

John R. Snyder—Oct. 5, Wauseon, O.; Oct. 31, Muncie, Ind.; Nov. 25, Lanark, Ill.

George T. Stephens Party—October, Russell, Ark.

Harold L. Stephens—September-October, Carleton Place, Ont.; November-December, Pembroke, Ont.

Charles Stewart—Fall dates, Odin, Ind.; Galena Kan.; Rifle, Colo.

Wm. A. Sunday Evangelistic Party—Roanoke, Va.; Jacksonville, Fla.; Cincinnati, O.; Bluefield, W. Va.

R. W. Thiot—Sept. 26-Oct. 10, Jacksonville, Fla.; Oct. 17-31, New Orleans, La.; Nov. 7-21, Chattanooga, Tenn.

Thomas Penn Ullom, Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

C. R. L. Vawter—September, Chester, Neb.; October, Lorain, Ill., and St. Louis, Mo.; November, Mt. Carmel, Ill.

J. Roy Weekland—September, Lockwood, N. Y.; October, Lindley and Caton, N. Y.; November, Sparta, Mich.

Paris E. Wells—September, Raymond, Minn.; October, Willmar, Minn.; November, Bismarck, N. Dak.; December, Glenwood, Minn.

H. A. Wheeler—October, Murdock, Kan.; November, Wilton, Kan.

Owen O. Wiard—September 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

M. B. Williams—Dec. 5, Toledo, O.

O. E. Williams Party—Sept. 22-26, Grand Rapids, Mich.; Oct. 6, Hewitt, Minn.

E. L. Wolslagel—Sept. 20-Oct. 3, Paris, Tenn.; Oct. 10-24, Rocky Mount, N. C.

Oct. 31-Nov. 14, Orlando, Fla.

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144 pages. Size 7 3/4 x 5 inches. Fleming H. Revell Company, New York and London. G. S.

**The Baptism of the Holy Spirit**, by Evangelist J. C. O'Hair.

Mr. O'Hair has a clear perception of the fact that the Book of Acts deals with the transition from the old dispensation to the new. He is therefore clear as to the baptism of the Holy Spirit, and as to the cessation of such signs as speaking with tongues and miraculous healings. Mr. O'Hair has been thrown by his work into close contact with some of the vagaries into which earnest Christian people are being misled today and his pamphlet will be of help to many.

44 pages. 5 1/2 x 8 inches. 1620 Manhattan Building, Chicago, Ill. L. W. G.

**The Maid of the Mayflower**, by Albert Lee.

This is an historical novel and deals in the main with real people. It begins with the persecutions of the Puritans in the days of Queen Elizabeth, accompanies them to Holland, then on the voyage of the Mayflower, and on through that terrible first winter in the New World. The story is one of danger and hardship, and in this tercentenary year of the landing of the Pilgrims brings to the reader a fresh realization of the struggles for religious freedom which in these days of laxity we are too unappreciative.

279 Pages. Size 7 1/4 x 4 3/4 inches. Morgan and Scott, Ltd., London, England. G. S.

**Must the Bible Go?**, by Newton Wray, A. B., D. D.

This book is a popular presentation of the propaganda and reveals the growing destructive power of higher criticism. The author shows wide reading upon the subject and quotes from many high authorities. His reasoning is keen and logical, and his exposure of the insecure premises and false deductions of higher criticism is quite conclusive. It is well for pastors and Christian workers to be thoroughly informed upon teachings which discredit the Bible and disparage Christ.

246 pages. Size 7 1/2 x 5 1/2 inches. The Christian Witness Co., Chicago, Ill. G. S.

**Wilson's Topical and Textual Index**, by Gerhart A. Wilson, D. D.

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# "Modern Premillennialism and the Christian Hope, by Harris Franklin Rall.

"Interest in premillennialism is calling forth an extensive literature. Until quite recently most of the literature appearing was in the interest of this movement. It is indicative of the headway the movement has gained that a considerable literature in opposition is now appearing. We have already called attention to the books of Drs. James H. Snowden and George Preston Mains. We now direct attention to this book from the hand of the professor of systematic theology in the Garrett Biblical Institute. Throughout Prof. Rall assumes a critical attitude toward modern premillennialism, but as the title indicates, the book is put forth not merely as a criticism of premillennialism, but as a positive statement of the Christian hope. The first part is devoted to an historical sketch of the development of the hope of a better world from the time of the prophets onward; and here we have chapters on "The Kingdom Hope in Israel," "The Apocalyptic Hope," "The Kingdom Hope of Jesus," "The Christian Hope in the Apocalyptic Age," "Premillennialism in the History of the Church." The second part is devoted to an analysis and criticism of modern premillennialism, while part three is devoted to the more positive setting forth of the Christian hope of the Kingdom of God. It may be added that most of part two previously appeared in a series of articles in *The Biblical World*.

"One does not have to be a premillennialist to take exception to this book. We imagine that most postmillennialists, as well as others who as students of Scripture reject the premillennial view, will feel the need of being delivered from their professed friends as they read this book. They will probably feel that while premillennialism is somewhat bad, yet that it is much better than the views presented by Prof. Rall. We do not mean to imply that his discussion is lacking in value. In many respects it is very suggestive, and we think that he does good service in emphasizing the fact that premillennialism is not simply the zealous advocacy of an isolated doctrine that in the judgment of its advocates others in the church have neglected, but that it involves a particular interpretation of theology as a whole as well as a particular conception of the church and its work. The book is vitiated throughout by a loose view of the authority of the Scriptures—in fact, it is the current "liberal" rather than the Christian view of the Scriptures that dominates this book. It is only after the Scriptures are critically reconstructed that they yield the eschatological views presented in this book. Prof. Rall is apparently laboring under the impression that the Scriptures as they stand teach premillennialism. No doubt all premillennialists will agree with him at this point. It is at any rate true, however, that the

majority of the scholars who accept the Bible as trustworthy as it stands are not premillennialists, and that all such will take issue with him at this point. Whatever we may think of premillennialism there is certainly no warrant for supposing that the issue between those who look with favor and those who look with disfavor on premillennialism is one with the issue between those who have high and those who have low views of the authority of the Scriptures.

"The strange idea crops out here and there throughout the discussion that premillennialism is a sort of corollary to Calvinism. The fact remains, however, that most Calvinists have not been premillennialists, and we imagine that they are at least as good judges as to the implications of Calvinism as is Prof. Rall. As a matter of fact, the case for and against premillennialism is as little one with the case for and against Calvinism as it is one with the case for and against the authority of the Scriptures.

"In our judgment, no discussion of the Christian hope that does not start from belief in the trustworthiness of the Scriptures as a divine revelation is possessed of permanent worth. If the Bible does not contain a supernatural revelation, we have no certain knowledge of what awaits us in the future. If the Bible does contain a supernatural revelation, then the content of the Christian hope can be ascertained only through a systematic study of the Scriptures. Loyalty to the Scriptures is not merely a characteristic of premillennialists; it is a characteristic of all really intelligent Christians. In as far as a book like this is circulated in Christian circles, we imagine its influence will be to make premillennialists. For, if the issue for and against premillennialism is supposed to be one with the question of loyalty to the Bible as the Word of God, there can be no question as to what the choice of Christians will be."

The above is an editorial review appearing in the *Presbyterian of Philadelphia*, August 5, 1920, and is not written from the standpoint of the premillennialist.—Editors

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# Moody Bible Institute of Chicago

Joseph B. Bowles

## RECENT FACULTY ENGAGEMENTS

Dr. Gray: Tent Evangel, New York, N. Y.

Mr. Gosnell: North Shore Congregational Church; Amarillo, Tex.

Dr. Fitzwater: Central Pennsylvania Bible Conference, Altoona, Pa.

Dr. Ralston: First Presbyterian Church, Wheeling, W. Va.; (This is the church in which Dr. Ralston was licensed to preach many years ago, and he used the same text as upon that occasion, 2 Cor. 5:21); First Presbyterian Church, Elmira, N. Y.

Mr. Meeker: First Baptist Church, Benton Harbor, Mich.; Grand Junction Congregational Church, Grand Junction, Mich.

Mr. Pace: United Brethren County Rally, Findlay, O.; S. E. O. Annual Conference, Asheville, O.

Mr. Page: Gospel Tent, Kansas City, Mo.; Grace Gospel Church, Kansas City, Kan.; M. E. Church, Barretts, Kan.; Second Presbyterian Church, Oak Park, Ill.

Mr. Schaffer: Belmont Ave. Baptist Church, Blockley Baptist Church, Gethsemane Baptist Church, Philadelphia, Pa.

## RECENT SPECIAL SPEAKERS

August 6—Rev. C. Upham, pastor, Congregational church, Steam Boat Springs, Colo.

August 13—Rev. L. C. Smith, pastor, Presbyterian church, Deep River, Ia.

August 17—Rev. J. S. Ebersole, pastor, La Fayette Avenue Baptist Church, Buffalo, N. Y.

August 18—Rev. John Davis, president of Practical Bible School, Bible School Park, N. Y.

August 20—Rev. James B. Hodgson, pastor, M. E. church, Marion, Ia.

August 21—Rev. Andrew C. Murray, General Secretary Missions of the Dutch Reformed Church, So. Africa.

August 29—Rev. F. Z. Brown, pastor, Presbyterian church, McComb, Miss.

September 2—Rev. J. W. McCallum, evangelist, Portland, Ore.

## SUMMER ENGAGEMENTS OF THE MUSIC FACULTY

Mrs. M. Lee Storrs sang at the Central Methodist Church and at the Young Women's Christian Association, Hot Springs, Ark., during her visit with friends there.

Mr. Warren C. Coffin occupied the pulpit of the Presbyterian church, Attica, Ind., August 29, morning and evening, and conducted the singing at both services.

Mr. George S. Schuler had charge of the music at the Teachers' Institute held at Benton, Ill., in August.

Mr. Alfred Holzworth directed the chorus choir at the evening services of the Church of the Covenant, Chicago, during July and August, and was also soloist one Sunday at the Bible Training School, Fort Wayne, Ind.

Mr. and Mrs. Guy C. Latchaw and Mr. Foss L. Fellers assisted at the evening service of the First Methodist Episcopal Church, Findlay, O., August 29. Mr. Fellers presided at the organ, and Mr. and Mrs. Latchaw sang two duets. On Monday evening, September 1, the entire program of a musicale was rendered by Mr. and Mrs. Latchaw and Mr. and Mrs. Fellers, the latter appearing in two readings.

## MR. AND MRS. RUGG CONDUCT MEETINGS

Willard L. Rugg, '15, now assistant to the Publishing Agent in the Publication Department of the Institute, and Mrs. Rugg, who for the past year has been a teacher in the Domestic Science Course, found time during their vacation, as reported in local newspapers, to minister in sermon and song in various churches. At Dodge City, Kan., they conducted special Sunday services in the Presbyterian and Methodist churches, and at Maryville, Mo., had charge of a Sunday's services in the First Baptist Church, and spoke and sang at the Sunday-school session of the Presbyterian church. In both places they found a warm response to the gospel messages.

## SUMMER TENT CAMPAIGN

The Institute's summer tent campaign in Chicago, conducted by the Practical Work Department under the direction of Rev. C. P. Meeker, closed Sunday, August 8, six series of meetings having been held in three tents at six different locations on the three sides of the city, neighborhood churches co-operating in each instance.

Dr. Henry Ostrom of the Extension Department, assisted by Harry D. Clarke, '20, as song leader, preached in tent No. 1 on the north side until July 4, when Rev. I. E. Honeywell took his place, at a new location on the West Side.

Tent No. 2 was in charge of Dr. John S. Hamilton, with Mr. T. J. Bittkofer as singer; Dr. Wm. H. Holderby following Dr. Hamilton July 27, at a new location.

Tent No. 3 was in charge of Institute students. George M. Landis preached and E. E. Zirkle directed the singing.

The work was greatly appreciated by the co-operating pastors and churches. In one section on the West Side there were seven churches united, on the North Side there were five, four and two, and on the South Side four and two respectively. In each locality the way was left open for the work to be resumed next year, and a number of those identi-

fied with it expressed their personal interest and appreciation of it.

The gospel was preached and sung with earnestness and power, and reached many who would not have gone into a church or other building to hear it, and a large number of tracts and portions of Scripture was distributed.

The work among the children was especially encouraging, the meetings held for them being well attended and resulting in numerous conversions.

God's blessing rested upon the tent campaign in a signal way, and it is planned that a larger work shall be launched next year.

## SUMMER TERM GRADUATION EXERCISES

On Thursday evening, August 8, the Auditorium was filled to its capacity for the closing exercises of one of the largest classes ever graduated from the Institute. The devotional service was conducted by Dr. Gray, and after a selection by the Institute choir, Mr. Henry P. Crowell, the president of the Board of Trustees, introduced Dr. P. B. Fitzwater, who gave the address of the evening. Mr. Crowell alluded to the fact that Dr. Fitzwater, as Registrar of the Institute, was among the first of the Faculty whom the graduates had met in an official capacity when they entered the Institute two years ago, and therefore it was peculiarly fitting that he should have been chosen to give them their parting message. The address was a scholarly exposition of the theme, "Emmanuel, God with us."

Seventy graduates, twenty-nine men and forty-one women received diplomas, and of these, twenty-one had taken the Missionary Course, four of them being under appointment for the foreign field. Thirty-four states and three foreign countries were represented. One hundred and seventy-five students in thirty-seven states and six foreign countries had been awarded certificates for completing Courses in the Correspondence Department.

At the class exercises in the morning Miss Olive B. Taylor gave the address for the women and Mr. Howard A. Keithley for the men. Both expressed the need of the class members to meet their personal responsibility in facing the unusual situation today in the church and society; both emphasized the inadequacy of mere intellectual powers, however well trained, to solve the present-day problems; and both stressed the need for men and women of spiritual power, prepared by a firm faith in God, a knowledge of His work and by such practical experience as is gained in the Institute, to go out and live their lives among the people of the world.

A reception to the graduates was held in Massey Chapel at 5 o'clock, followed by the dinner, over which Mr. Gosnell presided. At the close the class picture was presented to the Faculty by Mr. Jacquel Kelewae, who spoke of the privilege the two years in the Institute had been to the class; of the purpose



Graduating Class, August, 1920

with which they were going out, and of the picture which it was hoped would serve as a reminder of their need of the prayers of the Institute.

In responding Mr. Gosnell said it would not only be such a reminder, but that the hope would be cherished that the faces of those seventy men and women who had yielded their lives to the service of Christ might be the means of calling some who looked upon them to the same surrender and the same high purpose they had declared in their motto—"That the name of our Lord Jesus Christ may be glorified."

At this point Mr. Gosnell feelingly expressed the deep regret and sense of loss with which the Institute was parting with Miss Hannah May Thomas, who during her seven years as head of the English Course, had greatly endeared herself to all. A Chautauqua salute was given Miss Thomas, and at the close of

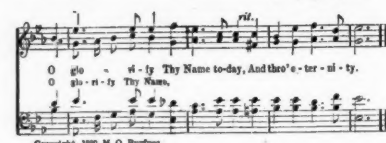
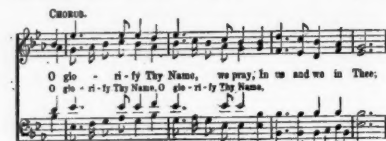
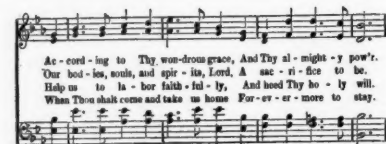
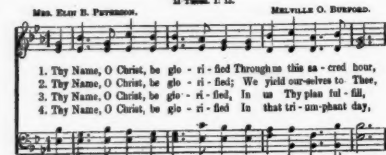
the white, silent tribute, Dr. Ralston led in prayer, voicing the desire of all for God's blessing to attend her as she went forth to her new field.

The names of the graduates follow: Aldridge, Elizabeth Irving; Andrews, Fannie T.; Arnold, Dorothy Marie; Bengston, (Mrs.) Marguerite A.; Boyd, Carolyn F.; Conant, Sara Louise; Cur-tice, Marie J.; Eavey, Margaret A.; Ellingson, Ida Bonette; Field, Hester Elizabeth; Fralick, Alta D.; Funk, Esther J.; Hamilton, Greta Newana; Henderson, Lois Elizabeth; Hoffmann, Mary T.; Johnson, Olga C.; Kunkle, Sara Elizabeth; Kupferer, Alice Amelia; Lackey, Sarah; McKenzie, Ranier J.; Mather, Pattie M.; Noordewier, Helen J.; Overbury, Grace; Peterson, (Mrs.) Elin Beck; Rayburn, Myrtle B.; Red-path, Jennie; Ruckman, Fern Autumn; Sandholm, Ida A.; Shultz, Mabel E.; Sinclair, Helen; Sloan, Mabel A.; Smith,

(Mrs.) Bertha Erteld; Squier, Zora; Stettler, Frieda; Taylor, Olive B.; Tenny, Ruth M.; Thiers, Ruth H.; Thompson, Armenia; Whitchurch, Vera Ruth; White, Pearla May; Yates, (Mrs.) Clara Trou-ton; Ager, George S.; Aldridge, Ellery Gilbert; Anthony, Leslie; Briault, Harry G.; Burford, Melville Omar; Cleveland, Warren M.; Ellis, Irving Melville; Hakim, Albert C.; Harper, Ralph D.; Jensen,

#### Thy Name Be Glorified.

II THES. 1:12.



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#### The Class Song

Arthur; Keithley, Howard A.; Kelewae, Jacques; Langley, Clarence Garfield; Lloyd, Benjamin F.; Maietta, Michael Carmon; Mohr, August D.; Nelson, Milton G.; Nyburg, Richard; Sagen, George; Samuels, Henry E.; Smith, Robert T.; Sodren, Herbert J.; Sproule, W. Harvey; Teasdale, Charles William; Ton, Edward; Top, Evert; Travis, Chester E.; Wolford, Calvin L.; Zoller, Elliott W.

#### MISS STRONG IN THE ORIENT

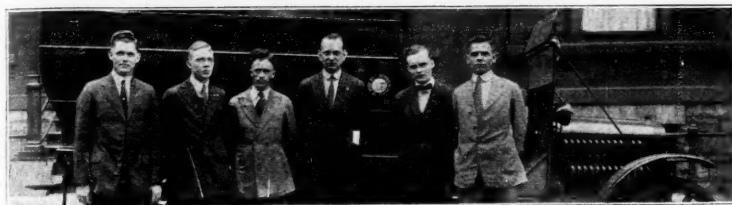
One of the Institute representatives at the World's Sunday-school Convention to be held at Tokyo in October, will be Miss Harriett M. Strong, Assistant Superintendent of the Women's Department. Miss Strong was recently granted an extended leave of absence, principally that attendance at this notable gathering might be possible. In addition to this she will visit such places in the Orient as are designated for the party of tourists with which she is traveling. The date of sailing was September 18 and the boat was one of the Toyo Kifhen Kaisha Line. The party expects to return early in November. Miss Strong's address while abroad will be c-o Messrs. Thomas Cook & Son, 32 Water Street, Yokohama, Japan, Convention Tour, No. 21 E.

Moody Bible Institute Monthly

## A VACATION GOSPEL AUTO TOUR

At the close of the summer term six men students (including the Great Lakes Quartet) formed an evangelistic party and with an Institute gospel auto toured northern Indiana for twenty-one days of the vacation. The trip covered approximately 450 miles, and the men returned rejoicing in new manifestations of the power of the gospel. They held twenty-four meetings in Crown Point, Morocco, Kentland, Wolcott, Monticello, Delphi, Flora, Kokomo, Peru, Logansport and South Bend, addressing audiences numbering a total of 7,750. Fifty-five professed conversions resulted, 9,500 tracts were distributed, also 1,255 Testaments, Gospel portions and colportage books.

The quartet (the four inside men in the picture) sang 108 selections.



A Vacation Gospel Auto Tour

Left to right: H. H. Peyton (speaker), H. E. Ingersoll, L. J. Kindig, H. A. Wentworth, A. Horton, R. L. Ballard (speaker).

## EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom assisted Dr. William B. Riley in Bible conferences at St. Paul, Minneapolis and Faribault, Minn., and gave evangelistic addresses in a tent meeting in Chicago, conducted by a union of Norwegian churches.

Rev. George E. Guille filled appointments at the Fred Daniels Rescue Mission, Waterloo, Ia., and the North Avenue Presbyterian Church, Atlanta, Ga., where he taught the Bible for a week last November.

En route from Portland, Ore., the Rev. B. B. Sutcliffe gave a series of Bible addresses at City Mission, Denver, and later at Bethsaida Baptist Church, Dublin, Ga.

Dr. Wm. P. White, regional director for the Northwest and Pacific Coast, is conducting a Bible conference at Vancouver, B. C.

Rev. Rollin T. Chafer, regional director for the Southeast, has moved his residence from Atlanta to Crescent City, Fla.

Miss Elinor Stafford Millar is resting in New Hampshire, and Mrs. Margaret T. Russell is attending the World's Sunday-school Convention at Tokyo, Japan.

Homer A. Hammontree was one of the teachers at the recent song directors' conference at Winona Lake, Ind.

Mr. C. E. Putnam filled a return engagement at the Baptist church, Berrien Springs, Mich.

Mr. John R. Riebe spoke at Willard

Hall, Chicago, and at a Bible conference conducted at the Wesley M. E. Church, Irving Park Boulevard and Lawler St., Chicago. He also substituted one evening for the teacher of the Bible class, Glen Ellyn, Ill.

## PERSONALIA

John W. Ham, '04, pastor of the Baptist Tabernacle, Atlanta, Ga., sailed August 21, for a four months' tour of the Orient, taking in the World's Sunday-school Convention in Tokio in October. Since becoming pastor of the Tabernacle 806 persons have united with the church. The church raised last year \$146,000 for all purposes. The Sunday-school numbers, 2,300, and it will have a new building to accommodate 5,000 pupils in the near future. The pastor on his return will have four assistants. D. T. Spooner, '11, di-

rects the choir of 124 voices.

Rev. William Williamson, pastor of a Presbyterian church at Leicester, England, in writing his impressions of the Institute, which he has intimately studied for some weeks, says: "One of the pleasantest of my memories of America will be the intercourse and fellowship I have enjoyed at the Institute. The administration is the nearest perfection I have ever known. The domestic arrangements, under the direction of Mrs. Mary Russell, are nothing less than wonderful. The students, too, impress one with their invariable optimism and enthusiasm. My acquaintance with colleges and universities enables me to say that I have never met in any institution more efficiency. I believe the best is yet to be for The Moody Bible Institute."

The Rev. Benjamin W. Franklin, '09, pastor of Park Memorial Baptist church, Springfield, Mass., died suddenly of heart failure on August 27. He was returning from Michigan to take up his pastoral work, of which he had been relieved for nearly a year on account of broken health. Becoming unconscious on the train, he was taken to the hospital, and died the following day. His body was buried in Michigan.

Mr. Franklin was one of our most honored students, whose faithful and distinguished work in the pastorate reflected honor upon his alma mater. Only recently his name had been under consideration for a position on the staff of the Institute.

## BORN

To W. E., '09, and Mrs. Denham, (nee Myrtle Lane, '09), at 1239 Wash-

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ington Ave., New Orleans, La., a daughter, Bonnie Lenore, September 3.

To Ezra and Mrs. Gerig (Hilda Blesley, '18), at 91 Arthur Ave., S. E., Minneapolis, Minn., a daughter, Gwendolyn Merbelle, August 4.

To G. A. and Mrs. Snider (Zoa French, '16), at Bluffton, N. Y., a daughter, Elizabeth Kathryn, August 2.

To James O., '16, and Mrs. Averill (Hulda Danielson, '17), at Kacengu Mission Station, Mahagi Centre, Congo Belge, via Mombasa, B. E. A., a daughter, Madeline Bernice, May 7.

#### MARRIED

John A. Glasse, '18, and Jessie Elizabeth Howell, at Buffalo, N. Y., Sept. 11. At home after October 15, at 304 S. Atlantic Ave., Pittsburgh, Pa. Mr. Glasse was class speaker when he graduated from the Institute, and is now assistant pastor of Shadyside United Presbyterian Church, Pittsburgh. He will graduate next spring from the Pittsburgh Seminary of the United Presbyterian Church.

Harry P. Wootan, '20, and Eva P. Adamson, '19, at Atlanta, Ga., Sept. 6. At home, 45 Pearce St., Atlanta.

O. A. Miller, '98, and Edna LaVergne Decker, at Colfax, Ill., June 24. At home, 4421 North Seeley Ave., Chicago.

M. O. Burford, '20, and Mary D. Church, '20, at Chicago, August 12. At home, 1106 Mount St., Indianapolis, Ind.

Loya Sutherland, '05, and Katherine A. Schwartz, August 1. At home, Shelby, Mich.

#### DIED

Henry A. Bachman, '98, August 5.

Mrs. Edith Earle Kirkwood, wife of Joseph E., '05, at Reynoldsville, Pa., August 3.

Mrs. Frederick M. Hermann (nee Blanche Terril, '15), at Manchester, Ia., August 2.

Benjamin Franklin, '99 August 27.

Robert T. Cunningham, '97, at Jacksonville, Ill., July 21.



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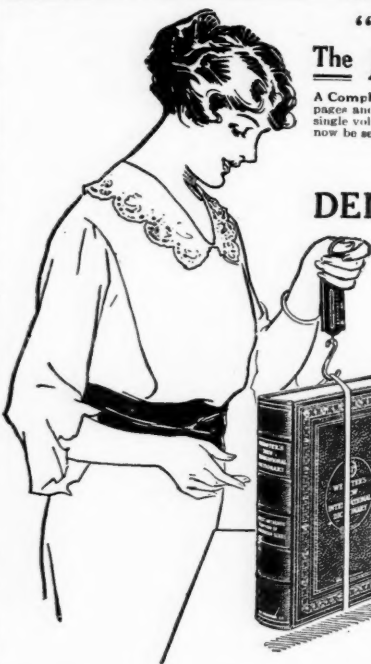
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# The Gospel in Print

William Norton

## EVEN THE APOSTLE PAUL NEEDED BOOKS

Paul had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them (2 Tim. 4:13). Even an apostle must read!

He is inspired, and yet he wants books.

He has been preaching for thirty years, and yet he wants books.

He has seen the Lord, and yet he wants books.

He has had a wider experience than most men, and yet he wants books.

He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books.

He had written the major part of the New Testament, and yet he wants books.

The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people—you need to read—so wrote Charles H. Spurgeon.—D. T. Bass.

## THE PRINTED PAGE

### A Brief Outline for "Sermon" or Address on the Power of the Gospel in Print

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"Go ye therefore, and teach all nations, baptizing them, etc."—Matt. 28:19.

"What thou seest, write in a book, and send it unto the seven churches which are in Asia."—Rev. 1:11.

We have in these three texts the mission of the church, and how it should be carried out. (1) We are to "go and preach," and "all the world" is our field. (2) We are, by going and preaching, to make disciples. The object of preaching is not to civilize, but to evangelize. Regeneration, not education, is to be our aim. (3) After men have heard and been saved, then "baptize and teach." The third text gives one of the divine methods of teaching. "What thou seest, write in a book, and send it unto the seven churches which are in Asia." The living voice and the pen were the two instruments used in the apostolic times for the propagation of the gospel.

## OUTLINE

- I. The Printed Page Goes Where the Living Voice Cannot Go.
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### Prison Book Funds:

Virginia, 50 books, 50 Pocket Treasury.  
Oklahoma, 50 books, 50 Gospels.  
Louisiana, 30 books, 30 Pocket Treasury.  
West Virginia, 235 books, 235 Pocket Treasury.  
Colorado, 150 books.  
Oregon, 200 books, 200 Pocket Treasury.  
Utah, 100 books, 200 Pocket Treasury.  
California, 78 books, 150 Pocket Treasury, 75 Gospels.  
Georgia, 175 books, 175 Pocket Treasury.  
Illinois, 355 books, 35 Pocket Treasury.  
Alabama, 274 books, 274 Pocket Treasury.  
Kansas, 25 Pocket Treasury.  
Pennsylvania, 100 books, 200 Pocket Treasury.  
Maryland, 500 books.  
New York, 296 books, 75 Pocket Treasury.  
New Jersey, 150 books, 150 Pocket Treasury.

### Alaska Book Fund:

Juneau, 100 books, 100 Pocket Treasury.  
Bayview, 50 books, 100 Pocket Treasury, 150 Gospels.  
Seward, 100 Gospels.  
Unalakleet, 99 books.

### Miner's Book Fund:

Washington, 15 books.

### Army and Navy Book Fund:

South Carolina, 500 Pocket Treasury.

### Lumber Camp Book Fund:

Alberta, 48 books.  
Washington, 16 books.

### Seamen's Book Fund:

Tenille Canary Islands, 68 books, 100 Pocket Treasury.

### Hospital Book Fund:

New York, 10 books, 15 Pocket Treasury.

### Mountain Book Fund:

Virginia, 170 books, 120 Pocket Treasury, 120 Gospels.  
Kentucky, 398 books, 225 Pocket Treasury, 200 Gospels.  
Tennessee, 48 books, 25 Pocket Treasury.

### India Book Fund:

Madras Presidency, 10 books, 20 Pocket Treasury, 20 Gospels.

## MR. MOODY'S BOOK FUNDS

The following contributions have been received, August 1-31, 1920, inclusive:

|  |         |
|--|---------|
| <b>Alaska Book Fund:</b>                 |         |
| 2 Contributions                          | \$ 2.11 |
| <b>Army and Navy Book Fund:</b>          |         |
| 2 Contributions                          | 33.55   |
| <b>"Good News for Russia" Book Fund:</b> |         |
| 1 Contribution                           | 159.75  |
| <b>Hospital Book Fund:</b>               |         |
| 3 Contributions                          | 6.50    |
| <b>Hotel Room Book Fund:</b>             |         |
| 1 Contribution                           | 2.00    |
| <b>India Book Fund:</b>                  |         |
| 2 Contributions                          | 3.00    |
| <b>Life-Saving Station Book Fund:</b>    |         |
| 2 Contributions                          | 2.50    |

|  |        |
|--|--------|
| <b>Lodging House Book Fund:</b>        |        |
| 3 Contributions                        | 8.00   |
| <b>Lumber Camp Book Fund:</b>          |        |
| 5 Contributions                        | 17.00  |
| <b>Mountain Book Fund:</b>             |        |
| 4 Contributions                        | 7.20   |
| <b>Prison Book Fund:</b>               |        |
| 87 Contributions                       | 514.93 |
| <b>Seamen's Book Fund:</b>             |        |
| 1 Contribution                         | 12.12  |
| <b>Spanish "Way to God" Book Fund:</b> |        |
| 18 Contributions                       | 71.41  |

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S. A. WOODRUFF, Publishing Agent.

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## Publishers' Stuff

The many compliments received on the new form of the magazine make us feel we made a move in the right direction. We are encouraged to make even greater efforts in the circulation of Moody Bible Institute Monthly.

We still face a problem in the matter of subscription price. At a recent meeting of our magazine board the publishing agent recommended that the price be advanced to \$3 a year. The board voted against an immediate increase, and voted to make announcement to our readers of the existing conditions, and prepare them for another increase later.

We fixed our price at \$1.50 a year January 1, 1917. You know what has taken place since then in the cost of living. Official statistics now show an increase of 114 per cent since 1914. The cost of publishing has increased.

We have paid increases for paper from 300 to 500 per cent. Printers' wages have increased and must be increased again. We expect to pay another increase for paper when our present supply is out.

This magazine costs more than you pay for it. Advertising receipts do not pay all the difference. The Moody Bible Institute believes this magazine is so valuable to its readers, that rather than have the number of readers reduced by high subscription rates, the Institute bears the additional cost. The only question to settle is, how much the Institute should pay.

Your prayers on our behalf will be appreciated, that we may be guided aright.

The past year has been the most successful, and substantial in our history. From September 1, 1918, to August 31, 1919, we took in \$18,979 for subscriptions, while for the corresponding period, September 1, 1919, to August 31, 1920, we took in \$29,331. The subscription list has made an average increase of over 500 per month. We thank our subscribers for their cooperation in giving us the names of their friends to whom we presented the merits of our magazine.

Sincerely yours,  
The Publishing Agent.

Moody Bible Institute Monthly



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